A U M

That Self is described by No, No! He is incomprehensible, for he cannot be comprehended; imperishable, for he cannot perish; unattached, for he does not attach himself; unfettered, he does not suffer, he does not fail.—*Brihadaranyaka-Upanishad.*

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TRANSACTIONS OF THE BLAVATSKY LODGE

OF THE THEOSOPHICAL SOCIETY.

DISCUSSIONS OF THE STANZAS OF THE FIRST VOLUME OF THE "SECRET DOCTRINE."

(PART TWO)

(Continued from November.)

The "Transactions" were compiled from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, January 10th to June 20th, 1889, and later printed in pamphlet form. Copies of this pamphlet are getting rarer with every year. THEOSOPHY is therefore reprinting the "Transactions" for the benefit of present-day students. Part II consists of Stanzas II to IV (Slokas 1 to 5) of the *"Book of Dzyan,"* upon which *"The Secret Doctrine"* is based. The answers to the questions were given by H. P. Blavatsky. Students not possessing *"The Secret Doctrine"* will find that these Stanzas are also printed in H. P. Blavatsky's *"Voice of the Silence,"* which is owned by most students, or can be purchased, through THEOSOPHY, at the nominal price of seventy-five cents, postpaid. The first part of the "Transactions" was printed in the issues of THEOSOPHY from June to October, 1916, inclusive.

VI.

STANZA III.

Sloka (I). THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITUDE. THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT LIKE THE BUD OF THE LOTUS.

"The seemingly paradoxical use of the sentence 'Seventh Eternity', thus dividing the invisible, is sanctified in esoteric philosophy. The latter divides boundless duration into unconditionally eternal and universal time, and a conditioned one (Khanda-kâla). One is the abstraction or noumenon of infinite Time

(Kâla) the other its phenomenon appearing periodically as the effect of MAHAT (the universal Intelligence limited by Manvantaric duration)."*

Q. Does the commencement of Time as distinguished from Duration, correspond to the appearance of the manifested Logos?

A. Certainly it cannot do so earlier. But "the seventh vibration" applies to both the First, and to the manifested Logos—the first out of Space and Time, the second, when Time has commenced. It is only when "the mother swells" that differentiation sets in, for when the first Logos radiates through primordial and undifferentiated matter there is as yet no action in Chaos. "The last vibration of the Seventh Eternity" is the first which announces the Dawn, and is a synonym for the First or unmanifested Logos, There is no Time at this stage. There is neither Space nor Time when beginning is made; but it is all in space and Time, once that differentiation sets in. At the time of the primordial radiation, or when the Second Logos emanates, it is Father-Mother potentially, but when the Third or manifested Logos appears, it becomes the Virgin-Mother. The "Father and the Son" are one in all the world Theogonies; hence, the expression corresponds to the appearance of both the unmanifested and the manifested Logos, one at the beginning, the other at the end, of the "Seventh Eternity."

Q. Can you, then, speak of Time as existing from the appearance of the Second or Unmanifested-Manifested Logos?

A. Assuredly not, but from the appearance of the Third. It is here that the great difference between the two lies, as just shown. The "last vibration" begins outside of Time and Space, and ends with the third Logos, when Time and Space begin, *i. e.*, periodical time. The Second Logos partaking of both the essences or natures of the first and the last. There is no differentiation with the First Logos; differentiation only begins in latent World-Thought, with the Second Logos, and receives its full expression, *i. e.*, becomes the "Word" made flesh—with the Third.

Q. How do the terms "Radiation" and "Emanation" differ in the Secret Doctrine?

A. They express, to my mind, two entirely different ideas, and are the best apologies for the original terms that could be found; but if the ordinary meanings are attached to them the idea will be missed. Radiation is, so to say, the unconscious and spontaneous shooting forth, the action of a something from which this act takes place; but emanation is something from which another thing issues in a constant efflux, and emanates consciously. An orthodox Occultist goes so far as to say that the smell of a flower emanates from it "consciously"—absurd as it may seem to the profane. Radiation *can* come from the Absolute; Emanation *cannot*. One difference exists in the idea that Radiation is sure,

* Vol. I. p. 62, Original Edition; pp. 91-92, New Edition.

sooner or later, to be withdrawn again while Emanation runs into other emanations and is thoroughly separated and differentiated. Of course at the end of the cycle of time emanation will also be withdrawn into the One Absolute; but meanwhile, during the entire cycle of changes emanation will persist. One thing emanates from the other, and, in fact, from one point of view, emanation is equivalent to Evolution; while "radiation" represents to my mind—in the precosmic period, of course—an instantaneous action like that of a piece of paper set on fire under a burning glass, of which act the Sun knows nothing. Both terms, of course, are used for want of better.

*Q. What is meant by prototypes existing in the Astral Light?**

A. Astral Light is here used as a convenient phrase for a term very little understood, viz: "the realm of Akâsa, or primordial Light manifested through the divine Ideation." The latter must be accepted in this particular case as a generic term for the universal and divine mind reflected in the waters of Space or Chaos, which is the Astral Light proper, and a mirror reflecting and reversing a higher plane. In the ABSOLUTE or Divine Thought everything exists and there has been no time when it did not so exist; but Divine Ideation is limited by the Universal Manvantaras. The realm of Akâsa is the undifferentiated noumenal and abstract Space which will be occupied by *Chidakasam*, the field of primordial consciousness. It has several degrees, however, in Occult philosophy; in fact, "seven fields." The first is the field of latent consciousness which is coeval with the duration of the first and second unmanifested Logoi. It is the "Light which shineth in darkness and the darkness comprehended it not" of St. John's Gospel. When the hour strikes for the Third Logos to appear, then from the latent potentiality there radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyan Chohans of *sentient life* of which Fohat is the representative on the objective plane and the Manasaputras on the subjective. The Astral Light is that which mirrors the three higher planes of consciousness, and is above the lower, or terrestrial plane; therefore it does not extend beyond the fourth plane, where, one may say, the Akâsa begins.

There is one great difference between the Astral Light and the Akâsa which must be remembered. The latter is eternal, the former is periodic. The Astral Light changes not only with the Mahamanvantaras but also with every sub-period and planetary cycle or Round.

Q. Then do the prototypes exist on a plane higher than that of the Astral Light?

A. The prototypes or ideas of things exist first on the plane of Divine eternal Consciousness and thence become reflected and

* Vol. I. p. 63, Original Edition; p. 92, New Edition.

reversed in the Astral Light, which also reflects on its lower individual plane the life of our Earth, recording it on its "tablets." Therefore, is the Astral Light called illusion. It is from this that we, in our turn, get our prototypes. Consequently unless the Clairvoyant or SEER can get beyond this plane of illusion, he can never see the Truth, but will be drowned in an ocean of self-deception and hallucinations.

Q. And what is the Akâsa proper?

A. The Akâsa is the eternal divine consciousness which cannot differentiate, have qualities, or act; action belongs to that which is reflected or mirrored from it. The unconditioned and infinite can have no relation with the finite and conditioned. The Astral Light is the Middle Heaven of the Gnostics, in which is Sophia Achamoth, the mother of the seven builders or Spirits of the Earth, which are not necessarily good, and among which the Gnostics placed Jehovah, whom they called Ildabaoth. (*Sophia Achamoth must not be confounded with the divine Sophia.*) We may compare the Akâsa and the Astral Light, with regard to these prototypes, to the germ in the acorn. The latter, besides containing in itself the astral form of the future oak, conceals the germ from which grows a tree containing millions of forms. These forms are contained in the acorn potentially, yet the development of each particular acorn depends upon extraneous circumstances, physical forces, &c.

Q. But how does this account for the endless varieties of the Vegetable Kingdom?

A. The different variations of plants, &c., are the broken rays of one Ray. As the ray passes through the seven planes, it is broken on every plane into thousands and millions of rays down to the world of forms, every ray breaking into an intelligence on its own plane. So that we see every plant has an intelligence, or its own purpose of life, so to speak, and its own freewill, to a degree. This is how, I, at any rate, understand it. A plant can be receptive or non-receptive, though *every plant without an exception* feels and has a consciousness of its own. But besides the latter, every plant—from the gigantic tree down to the minutest fern or blade of grass—has, Occultism teaches us, an Elemental entity of which it is the outward clothing on this plane. Hence, the Kabalists and the mediæval Rosicrucians are always found talking of Elementals. According to them, everything possessed an Elemental sprite.

Q. What is the difference between an Elemental and a Dhyan Chohan or Dhyani Buddha?

A. The difference is very great. Elementals are attached only to the four terrestrial Elements and only to the two lower kingdoms of nature—the mineral and the vegetable—in which they *inmetalize* and *inherbalize*, so to speak. The Hindu term *Deva*

may be applied to them, but not that of *Dhyan Chohan.* The former have a kind of Kosmic intelligence; but the latter are endowed with a supersensuous intellect, each of its kind. As to the Dhyani Buddhas, they belong to the highest Divine (or omniscient) Intelligences, answering best, perhaps, to the Roman Catholic Archangels.

Q. Is there an evolution of types through the various planes of the Astral Light?

A. You must follow out the simile of the evolution of the acorn. From the acorn will grow an oak and this oak, as a tree, may have a thousand forms, all of which vary the one from the other. All these forms are contained within the acorn, and though the form which the tree will take depends on extraneous circumstances, yet that, which Aristotle called the "privation of matter" exists beforehand, in the Astral waves. But the noumenal germ of the oak exists beyond the plane of the Astral Light; it is only the subjective picture of it that already exists in the Astral Light, and the development of the oak tree is the result of the developed prototype in the Astral Light, which development proceeds from higher to lower planes, until on the lowest plane it has its last consolidation and development of form. And here is the explanation of the curious fact according to the Vedantin assertion that each plant has its Karma and that its growth is the result of Karma. This Karma proceeds from the lower Dhyan Chohans who trace out and plan the growth of the tree.

Q. What is the real meaning of Manvantara or rather Manu-antara?

A. It means really "Between two Manus," of which there are fourteen in every "Day of Brahmâ," such a "Day" consisting of 1,000 aggregates of four ages or 1,000 "Great Ages," Mahayugas. When the word "Manu" is analysed it is found that Orientalists state that it is from the root "Man" to think, hence the thinking man. But, esoterically every Manu, as an anthropomorphized patron of his special cycle, or Round, is but the personified idea of the "Thought Divine" (like the Hermetic Pymander). Each of the Manus, therefore, is the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara.

Q. Is Manu a unity also of human consciousness personified, or is it the individualization of the Thought Divine for manvantaric purposes?

A. Of both, since "human consciousness" is but a Ray of the Divine. Our *Manas,* or Ego, proceeds from, and is the Son (figuratively) of Mahat. Vaivasvata Manu (the Manu of our own fifth race and Humanity in general) is the chief personified representative of the *thinking* Humanity of the fifth Root-race; and therefore he is represented as the eldest Son of the Sun and

an *Agnishwatta* Ancestor. As "*Manu*" is derived from *Man*, to think, the idea is clear. Thought in its action on human brains is endless. Thus Manu is, and contains the potentiality of all the thinking forms which will be developed on earth from this particular source. In the exoteric teaching he is the beginning of this earth, and from him and his daughter Ila humanity is born; he is a unity which contains all the pluralities and their modifications. Every Manvantara has thus its own Manu and from this Manu the various Manus or rather all the *Manasa* of the Kalpas will proceed. As an analogy he may be compared to the white light which contains all the other rays, giving birth to them by passing through the prism of differentiation and evolution. But this pertains to the esoteric and metaphysical teachings.

Q. Is it possible to say that Manu stands in relation to each Manvantara as does the First Logos to the Mahamanvantara?

A. It is possible to say so, if you like.

Q. Is it possible to say that Manu is an individuality?

A. In the abstract sense certainly not, but it is possible to apply an analogy. Manu is the synthesis perhaps of the Manasa, and he is a single consciousness in the same sense that while all the different cells of which the human body is composed are different and varying consciousnesses there is still a unit of consciousness which is the man. But this unit, so to say, is not a single consciousness: it is a reflection of thousands and millions of consciousnesses which a man has absorbed.

But Manu is not really an individuality, it is the whole of mankind. You may say that Manu is a generic name for the Pitris, the progenitors of mankind. They come, as I have shown, from the Lunar Chain. They give birth to humanity, for, having become the first men, they give birth to others by evolving their shadows, their astral selves. They not only give birth to humanity but to animals and all other creatures. In this sense it is said in the Purânas of the great Yogis that they gave birth, one to all the serpents, another to all the birds, &c. But, as the moon receives its light from the Sun, so the descendants of the Lunar Pitris receive their higher mental light from the Sun or the "Son of the Sun." For all you know Vaivasvata Manu may be an *Avatar* or a personification of MAHAT, commissioned by the Universal Mind to lead and guide thinking Humanity onwards.

Q. We learn that the perfected humanity of one Round becomes the Dhyani-Buddhas and the guiding rulers of the next Manvantara. What bearing then has Manu on the hosts of the Dhyani-Buddhas?

A. He has no bearing at all—in exoteric teachings. But I may tell you that the Dhyani-Buddhas have nothing to do with the lower practical work of the earth-plane. To use an illustration: the Dhyani-Buddha may be compared to a great ruler of

any condition of life. Suppose that it were merely that of a house: the great ruler has nothing directly to do with the dirty work of a kitchen-maid. The higher Dhyanis evolve lower and lower hierarchies of Dhyanis more and more consolidated and more material until we arrive at this chain of Planets, some of the latter being the Manus, Pitris and Lunar Ancestors. As I show in the Second Volume of the *Secret Doctrine*, these Pitris have the task of giving birth to man. They do this by projecting their shadows and the first humanity (if indeed it can be called humanity) are the astral Chhayas of the Lunar Ancestors over which physical nature builds the physical body, which at first is formless. The Second Race is more and more formed and is sexless. In the Third Race they become bi-sexual and hermaphrodite and then finally separating, the propagation of humanity proceeds in diverse manners.

Q. Then what do you mean by the term Manvantara, or as you have explained it Manu-antara, or "between two Manus"?

A. It simply means a period of activity and is not used in any limited and definite sense. You have to gather from the context of the work you are studying what the meaning of the Manvantara is, remembering also that what is applicable to a lesser period applies also to a greater, and conversely.

*Q. Is "Water" as used here purely symbolical or has it a correspondence in the evolution of the elements?**

A. It is necessary to be very careful not to confuse the universal with the terrestrial elements. Nor again do the terrestrial elements mean what is known as the chemical elements. I would call the cosmic, universal elements the noumena of the terrestrial elements, and add that cosmic is not confined to our little Solar System.

Water is the first cosmic element and the terms "darkness" and "chaos" are used to denote the same "element." There are seven states of matter of which three are generally known, viz., solid, liquid, and gaseous. It is necessary to consider everything cosmic and terrestrial as existing in variations of these seven states. But it is impossible for me to speak in terms which are unknown to you, and therefore impossible to understand. Thus "water," the "hot and moyst principle" of the philosophers, is used to denote that which is not yet solid matter, or rather that which does not yet possess the solidity of matter, as we understand it. It is rendered rather more difficult by the use of the term "water" as a subsequent "element" in the series of ether, fire and air. But ether contains in itself all the others and their properties, and it is this ether which is the hypothetical agent of physical science: moreover it is the lowest form of Akâsa, the one agent and universal element. Thus water is used here to denote matter in its precosmic state.

* Vol. I. p. 64, Original Edition; p. 93, New Edition.

Q. What relation have the elements to the Elementals?

A. The same relation as the earth has to man. As physical man is the quintessence of the Earth, so Air or Fire, or Water, and Elemental (called Sylph, Salamander, Undine, etc.,) is of the quintessence of its special element. Every differentiation of substance and matter, evolves a kind of intelligent Force, and it is these which the Rosicrucians called Elemental or Nature spirits. Everyone of us can believe in Elementals which we can create for ourselves. But this latter class of elemental creation has no existence outside our own imagination. It will be an intelligence, a Force, good or bad, but the form given to it and its attributes will be of our own creation, while at the same time it will have an intelligence derived also from us.

Q. Are the "Virgin-Egg" and the "Eternal Egg" the same thing, or are they different stages of differentiation?

A. The eternal egg is a pre-differentiation in a laya or zero condition; thus, before differentiation it can have neither attributes nor qualities. The "virgin egg" is already qualified and therefore differentiated, although in its essence it is the same. No one thing can be separated from another thing, in its abstract essential nature. But in the world of illusion, in the world of forms, of differentiation, everything, ourselves included, *seems* to be so separated.

(To be Continued).

WISDOM FROM DEMOCRITUS*

It is a great thing to be wise when we are brought into calamitous circumstances.

Repentance after base actions is the salvation of life.

It is necessary to be a speaker of the truth and not to be loquacious.

He who does an injury is more unhappy than he who receives one.

It is the province of a magnanimous man to bear with mildness the errors of others.

It is comely not to oppose the law, nor a prince, nor one wiser than yourself.

A good man pays no attention to the reproofs of the depraved.

It is hard to be governed by those who are worse than ourselves.

He who is perfectly vanquished by riches can never be just.

Reason is frequently more precious than gold itself.

He who admonishes a man that fancies he has intellect labours in vain.

DEMOCRITUS.

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* These Extracts were printed by H. P. Blavatsky in *Lucifer* for March, 1891. The title used is our own.—ED. THEOSOPHY.

FROM THE BOOK OF IMAGES

SINBARA DAS prospered exceedingly. By speech alone he guided his elephant, clothing sound reasons in soft tones. When the troop came to deep waters where the ford had been. the head man smote with his iron in vain. The elephants trumpeted one to another, denying the efficacy of effort. They swayed from side to side, trembling, fearing the sharp iron, fearing more the rush of waters saying, "abstain, abstain from disturbing our meditation. We bear in our bosom the seed of further harvest. The plain of Iran waits. Delay us not."

The mahouts held counsel. The younger drivers, headstrong from uniform experience and knowing no language than the commands of their chiefs, cursed the great bodies and small heads of the beasts, cursed the deep waters running yellow with blessings for the starved soil and parched fields of Iran, cursed the far mountains, elder brothers of the plain, for the unseemly melting of the snows, cursed the bland air of the uplands, cursed the hot sun of the spring, but the herd obeyed not their oaths nor their adjurements.

The older drivers, seated around the raj-mahout, advised encampment and the preparation of sacrifice. "It is well-known, Master of men and of elephants," said these, "that those strive in vain who seek to make head against the will of the gods. These are religious beasts obeying according to their natures. To beat them because of the high waters is to prick against the gods through them. We are far from home. If we are not patient in this adversity it may well be that the gods will punish us our rebellion by smiting our women and children. It would be well that we should wait till Surya turns his hot eye. Then the snows will sleep, the bland air return to the mountains, the waters, unnourished, will recede, and the work of the gods, not being hindered, will pass, and we can resume the journey. We have food in plenty and provender lacks not for the herd. Of a truth, this is a sign that we should abide in peace. Being but drivers of elephants our lot is hard and rest comes but seldom. Veritably, this is our gift from the gods, did we but read with the eye of gratitude the signs."

Thus, one by one all spoke, each according to his nature, esteeming his experience sufficient and his understanding complete, seeking no other rendition of the meaning of circumstance.

But the raj-mahout remained with his mind swaying from side to side, hearing within the diverse trumpeting of duty and of fear. Upon the ceasing of speech from the drivers his attention returned from the abstraction within to the circumstances without, for his was the false abstraction due to the pressure of circumstances. Goaded by the sharp iron of necessity, as the

beast is goaded by the sharp iron of the mahout, the head-man spoke.

"Sinbara Das, hast thou no word? All these have spoken, tendering the aid of advice and opinion, but the obstacle remains. The merchants will have cause for reproach and the administration of punishment upon the company, I being chief. Silence is not seemly while the road of efficacy remains unfound. In times of stress it is customary for all to speak. There is no other way known to seek a way than by much speaking and a multitude of counsels. The will of the gods is to be known only through the voices of men, and whom the gods choose for their vessel, through him comes the speech of the gods, giving true directions. Manifestly, these others are not chosen for the way is not found. Sacrifice having been made, interpretation is needed. It is known that the gods are present where sacrifice has been made. Speak, that it may be known if the sacrifice has been sufficient."

Sinbara Das, putting off the garment of silence, uttered wisdom to fools, for by what means can a fool weigh wisdom?

"Master of men and of elephants, the snows perform only their own duty and know no other. The tall mountains hold in custody only that which is theirs. The yellow waters, being a mixture, know only the meditation of action and run swiftly and deep, meditating only upon the seed in their bosom. The herd is confused in its duty, hearing the voices of the duties of the waters, and fearing the duty of another which, as is well known, is full of danger. It is not well to curse Father Surya, setter of the duties of all. It is not well to curse the snow, nor the mountains, nor the bland air, nor the yellow water, nor the obedient elephants, for they be ignorant of the duties of others, seeking only to learn their own duty well. But we, being mahouts and men, are of superior caste to all these. It is our duty to know the duties of these younger brothers of the mountain, of the snow, of the air, of the waters, of the herd, and instruct them in the coherency of all duties. We being faithful to the duties of our caste will be true interpreters of the will of Surya, shining on all, and the duties of each will then become the bridge of the waters. It is by understanding, not by doing, the duty of another, that Antaskarana is formed. I have obeyed thy injunction and have spoken."

Though Sinbara Das spoke in the words of men, answering to the injunction of the raj-mahout, yet, since the air is a common air, both for men and for beasts, and performing its duty well carries all sounds, whether of men or of beasts, whether of wisdom or of the uttered noises of fools, therefore the air carried the tones of Sinbara Das to all who had ears; to the head man who listened with the ear of perplexity, to the older drivers who heard with the ear of tamas, to the younger drivers who heard with the ear of rajas, and to the elephants who heard with the ear of sattva, being faithful in the performance of their duty,

and confused only in their sense of duty, confounded by the mixed voices of the waters, interpreted for their understanding through the tamas and rajas of the understanding of the older and the younger drivers, not fully faithful and learned in the performance of their duty.

The younger drivers, heady with rajas, reviled Sinbara Das, saying, "This troop of words hath indeed the sound of much wisdom, but the belly of our understanding remains empty and not nourished. Better, O Head-man, had he not spoken."

The elder drivers in their turn and after their manner complained with fault-finding. "Master of men and of elephants," complained they, "this Das means well, beyond doubt or objection, but like a false bale from a swindling merchant, there are many wrappings of speech which being removed and the content examined show small measure of value. It is clear that Sinbara Das has hidden in his heart more desire to find favor with thee through soft tones than sound reason. This is not respectable in morals nor good as a means of obtaining the desire hidden deep in his heart, seeing the wisdom of experience required in a head man. Or, peradventure, Sinbara Das, in the depths of his cunning, prepares in advance the fortifying excuses which, softly clothed at the occasion, will deceive the Master of Merchants and cause in the end thy replacement as raj of mahouts, himself being cunningly disposed to that end. After much counseling and the opinion of all, no way has been found. Even thy superior wisdom is perplexed and discerns no true interpretation. How, then, should Sinbara Das discern that which thou hast not discerned? We have spoken with reverence to the gods and with gratitude towards thee. Sinbara Das is a disturber of the will of the gods, and has no respect for his elders, nor gratitude towards thee. Gratitude towards superiors, respect to elders, reverence to the gods, is true duty. Let Sinbara Das be silent, or, if needs his conceit must have speech, let him talk to the elephants. We have said."

In this way do men and mahouts speak when tamas and rajas are present, causing whirlpools in the waters of the understanding, drowning the sense of duty. Thus they cannot ford the turbulent waters of the mind, and though the air, performing its duty, brings to their ears the voice of wisdom as well as the clamor of folly, they perceive naught but circumstance, which is the echo of folly, and give heed only to the voice of conceit and of prejudice, aroused by the echo of difficult circumstance.

Upon the ceasing of uttered complaint by the elder mahouts, the herd recommenced trumpeting, the waters recommenced the sound of rushing. The raj-mahout, perceiving by this renewal of clamor that there had been silence, and confused only in the sense of his duty, withdrew his attention to the silence that had been, and perceived further that at the time of the speaking of Sinbara

Das the herd had ceased to trumpet, and that the tones of Sinbara Das had blended with the rushing of the waters. The sounds of conceit and of prejudice which encompassed the speaking of the younger and elders therefore entered not at all in the mind of the head man, seeking the significance of circumstance that he might resolve the perplexity of unlearned duty.

The soft tones of Sinbara, clothing sound wisdom, bridged the confusion of the headman, seeking understanding of duty, yet aroused the conceit and the prejudice of those who were indolent and headstrong, not seeking the significance of circumstance.

Therefore this head man of mahouts addressed further injunction to all.

"Let Sinbara speak further. If his understanding is a ford through this difficulty of circumstance, let him take the direction of action, whereby the duty of all may be joined. Those who cannot see the way should follow those who have perception. This is duty, and all joining in the act of faith, the bridge will be complete. Sinbara Das, having spoken in obedience to my injunction, obey further and act as seemeth best unto thee."

Sinbara Das, having in his heart friendliness toward all, had in his heart the sense of understanding of all, and had in his head the eye which sees the significance of circumstance, and the ear which interprets the meaning of the tones which pervade only as sounds the heads of those who are hard from habitual things.

He approached to Gunga, smallest of the elephants, and therefore at the rear of the troop, for there is precedence among beasts as among men, which go by the appearance of greatness as among men. The karma of Gunga was meritorious. Thus she had been allotted to carry the timbers for the sacred platform in the Mother river so that the breast of Gunga the sacred river might not be troubled at the period of the pilgrimage. Thus was she called Gunga after this service, and thus had she Sinbara Das for mahout, who had named her and who now named her name.

But the other mahouts remaining as they were, the raj of mahouts spoke as became a wise head man. "See ye not that Sinbara Das has moved to his place and confers with his servant. Act then like him. The first step in wisdom is to emulate the actions of the wise."

Thereupon there took him, each man, to his elephant, and seeing Sinbara Das speak to the meritorious Gunga in moderate speech, giving explanations in soft tones, accompanied with interpretative touch and gesture, confidence entered, they knew not how, into the hearts and overflowed, yellow with blessing, into the heads of the mahouts. Confidence being in the hearts and in the heads of the mahouts, the herd became tranquil and attentive to further interpretation.

Then Sinbara Das, walking in friendliness by the side of Gunga, his arm on her trunk, walked in friendliness with her the

whole length of the troop, walked in friendliness with her into the rush of waters where the ford had been, full of faith in the power of Surya, setter of the duties of all, serene in confidence which comes from understanding the duties of others, instructing in faith in the merits of the performance of one's own duty, bridging by his faith the coherency of the duties of the younger brethren.

Then Gunga, remembering the lesson learned of the sacred river and the transport of timbers for the platform for bathers in the sacred waters, aroused by the friendliness of Sinbara Das, interpreter of Surya, reached forth her trunk, lifted up Sinbara Das out of the rush of waters to his place between her eyes, and marched steadily and tranquilly through the waters. Then the great of the herd followed Gunga, perceiving that where the small can go the great can follow.

Thus in the prosperity of Sinbara Das all prospered and received commendations from the Master of Merchants. But Sinbara Das prospered most for he gained in the fulness of the comprehension of Surya, which is obtained only by those who seek to unite the duties of all into the coherency which bridges difficult circumstances.

ERRATA IN "SEERSHIP," VOL. I, NO. I*

The following corrections by Murdhna Joti, to his article in April number, were received too late for insertion in the text: [Ed.]

Dear Brother:—The following errata are to be noted in the article on "Seership.":

Page	Line	
12	36	—Take away the word "other" in the expression "in any other state."
13	5, 6	—Take away the sentence, "In the equilibrium . . . true progress;" since there can be no such equilibrium.
13	25, 26, 27	—In the place of the last sentence, substitute, "The assistance of nature is to be found in what happens immediately after the Turya or Sushupti state is over, since the adept takes . . . another."
18	39	—For *grasping,* read "groping."

Fraternally,

Murdhna Joti.

* This article was first printed by Wm. Q. Judge in *The Path* for May, 1886. The corrections given referred to the article "Seership" which had appeared in the preceding issue of *The Path,* and which was reprinted in Theosophy last month (November, 1917). These corrections should have been incorporated in Theosophy's reprint; but as they were printed by Mr. Judge on the *inside back cover* of *The Path,* and as that cover was not included in the bound volume from which Theosophy's copying was done, they were overlooked at the time. The only changes made from the original of the above are those required to allow for the difference between the paging, etc., of *The Path* and Theosophy. [Editors]

LAMAS AND DRUSES*

MR. L. OLIPHANT'S new work *"Land of Gilead"* attracts considerable attention. Reviews appeared some time since, but we had to lay the subject aside until now for lack of space. We will now have something to say, not of the work itself —though justice can hardly be sufficiently done to the writings of that clever author,—but of what he tells us respecting the Druses—those mystics of Mount Lebanon of whom so little is known. We may, perchance, shed some new light on the subject.

"The Druse," Mr. Oliphant thinks, "has a firm conviction that the end of the world is at hand. Recent events have so far tallied with the enigmatical prophecies of his sacred books, that he looks forward to the speedy resurrection of El Hakim, the founder and divine personage of the sect. In order to comprehend this, the connection between China and Druse theology has to be remembered. The souls of all pious Druses are supposed to be occupying in large numbers certain cities in the west of China. The end of the world will be signalised by the approach of a mighty army from the East against the contending powers of Islam and Christianity. This army will be under the command of the Universal Mind, and will consist of millions of Chinese Unitarians. To it Christians and Mahomedans will surrender and march before it to Mecca. El Hakim will then appear; at his command, the Caaba will be demolished by fire from Heaven, and the resurrection of the dead will take place. Now that Russia has come into collision with China, the Druses see the fulfilment of their sacred prophecies, and are eagerly waiting for an Armageddon in which they believe themselves destined to play a prominent part."—(*Pioneer*).

Mr. Lawrence Oliphant is, in our opinion, one of England's best writers. He is also more deeply acquainted with the inner life of the East than most of the authors and travellers who have written upon the subject—not even excepting Captain and Mrs. Burton. But even his acute and observing intellect could hardly fathom the secret of the profoundly mystical beliefs of the Druses To begin with: El Hakim is *not* the founder of their sect. Their ritual and dogmas were *never* made known, but to those who have been admitted into their brotherhood. Their origin is next to unknown. As to their external religion, or what has rather transpired of it, that can be told in a few words. The Druses are believed to be a mixture of Kurds, Mardi-Arabs, and other semi-civilized tribes. We humbly maintain that they are the descendants of, and a mixture of, mystics *of all nations*,—mystics, who, in the face of cruel and unrelenting persecution by the orthodox Christian Church and orthodox Islamism, have ever since the first centuries of the Mahomedan propaganda, been gathered together, and who gradually made a permanent settlement in the fastnesses of Syria and Mount Lebanon, where they had from the first found refuge. Since then, they have preserved the strictest silence upon their beliefs and truly occult rites. Later on, their warlike character,

* This article was first printed by H. P. Blavatsky in *The Theosophist* for June, 1881.

great bravery, and unity of purpose which made their foes, whether Mussulmans or Christians, equally fear them, helped them toward forming an independent community, or, as we may term it, an *imperium in imperio*. They are the Sikhs of Asia Minor, and their polity offers many points of similarity with the late "commonwealth" of the followers of Guru Nanak—even extending to their mysticism and indomitable bravery. But the two are still more closely related to a third and still more mysterious community of religionists, of which nothing, or next to nothing, is known by outsiders: we mean that fraternity of Tibetan Lamaists, known as the Brotherhood of Khe-lang, who mix but little with the rest. Even Cosmo de Koros, who passed several years with the Lamas learned hardly more of the religion of these *Chakravartins* (wheel-turners) than what *they* chose to let him know of their exoteric rites; and of the Khe-langs, he learned positively nothing.

The mystery that hangs over the scriptures and religion of the Druses is far more impenetrable than that connected with the Amritsar and Lahore "Disciples," whose *grantha* is well known, and has been translated into European languages more than once. Of the alleged forty-five sacred books* of the Lebanon mystics, none were ever seen, let alone examined, by any European scholar. Many manuscripts have never left the underground Holoweys (place of religious meeting) invariably built under the meeting-room on the ground-floor, and the public Thursday assemblies of the Druses are simply blinds intended for over-curious travellers and neighbours.

Verily a strange sect are the "Disciples of H'amsa," as they call themselves. Their *Okhal* or spiritual teachers besides having, like the Sikh *Akali*, the duty of defending the visible place of worship, which is merely a large, unfurnished room, are also the guardians of the Mystical Temple, and the "wise men," or the *initiates* of their mysteries, as their name of *Okhal* implies: *Akl* being in Arabic "intelligence" or "wisdom." It is improper to call them Druses, as they regard it as an insult; nor are they in reality the followers of *Daruzi*, a heretical pupil of H'amsa, but the true disciples of the latter. The origin of that personage who appeared among them in the eleventh century, coming from Central Asia, and whose secret or "mystery" name is "El-Hamma," is quite unknown to our European scholars. His spiritual titles are "Universal Source, or Mind," "Ocean of Light," and "Absolute or Divine Intelligence." They are, in short, repetitions of those of the Tib-

* The work presented by Nasr-Allah to the French King as a portion of the Druse Scriptures, and translated by Petis de la Croix in 1701—is pronounced a forgery. Not one of the copies now in the possession of the Bodleian, Vienna, or Vatican Libraries is genuine, and besides each of them is a copy from the other. Great was always the curiosity of the travellers and greater yet the efforts of the indomitable and ever-prying missionary, to penetrate behind the veil of Druse worship, but all have resulted in failure. The strictest secrecy as to the nature of their beliefs, the peculiar rites practised in their subterranean *Holoweys*, and the contents of their canonical books was enjoined upon their followers by H'amsa and Boha-eddin, the chief and first disciple of the former.

etan Dalai-Lama, whose appellation "Path to the Ocean,"[1] means, Path or "Way to the Ocean of Light" (Intelligence) or Divine Wisdom—both titles being identically the same. It is curious that the Hebrew word *Lamad* should also mean "the God-taught."

An English Orientalist recently found that the religion of Nanak had a good deal of Buddhism in it. (Art. *Diwali* in *Calcutta Review*). This would be only natural since the Empire of Hindustan is the land of Buddhas and Boddhisattvas. But that the religion of the Druses, between whose geographical and ethnological position and that of the Hindus there is an abyss, should be so, is far more incomprehensible and strange. Yet it is a fact. They are more Lamaists in their beliefs and certain rites, than any other people upon the face of the globe. The fact may be contradicted, but it will be only because Europe knows next to nothing of either Their system of government is set down as feudal and patriarchal, while it is as theocratic as that of the Lamaists,—or as that of the Sikhs—as it used to be. The mysterious representation of the Deity appears in H'amsa, whose spirit is said to guide them, and periodically re-incarnate itself in the person of the chief *Okhal* of the Druses, as it does in the Guru-Kings of the Sikhs, some of whom, like Guru Govind, claimed to be the re-incarnations of Nanak, while the Dalai-Lamas of Tibet claim to be those of Buddha. The latter, by the way, are loosely called *Shaberons* and *Khubilghans* (both in various degrees re-incarnations not of Buddha, the MAN, but of his Buddh-like divine spirit) by Abbe Huc and others without any regard to the difference in the appellation: El Hamma or H'amsa came from the "Land of the Word of God." Where was that land? Swedenborg, the Northern seer, advised his followers to search for the LOST WORD, among the hierophants of Tartary, Tibet and China. To this we may add a few explanatory and corroborative facts. Ll'hassa, the theocratic metropolis of Tibet, is commonly translated as "God-land," that is to say, this is the only English equivalent that we can find.[2] Though separated by the Karakorum range and little Tibet, the great Tibet is on the same Asiatic plateau in which our Biblical scholars designate the tableland of Pamir[3] as the cradle of the human race, the birth-place of

[1] "Lama" means path or road in the vulgar Tibetan language, but in that figurative sense it conveys the meaning of *way:* as the "way to wisdom or salvation." Strangely enough it also means "cross." It is the Roman figure X or ten, the emblem of *perfection* or perfect number, and stood for ten with the Egyptians, Chinese, Phœnicians, Romans, &c. It is also found in the Mexican secular calendars. The Tartars call it *lama* from the Scytho-Turanian word *lamh,* hand, (from the number of fingers on both hands), and it is synonymous with the *Jod* of the Chaldees, "and thus became *the name of a cross,* of the High Priest of the Tartars, and of the Lamaic Messenger of God," says the author of the *Book of God;* "Commentaries on the Apocalypse." With the Irish *luam* signifies the *head of the Church,* a spiritual chief.

[2] And a most unsatisfactory term it is, as the Lamaists have no conception of the anthropomorphic deity which the English word "God" represents. Fo or Buddha (the latter name being quite unknown to the common people) is their equivalent expression for that All-embracing, Superior Good, or Wisdom from which all proceeds, as does the light from the sun, the cause being nothing personal, but simply an Abstract Principle. And it is this that in all our theosophical writing, for the want of a better word, we have to term "God-like," and "Divine."

[3] There are several Pamirs in Central Asia. There is the Alighur Pamir which lies more north than either—the great Pamir with Victoria Lake in its vicinity, Taghdumbast Pamir and the little Pamir, more south; and eastward another chain of Pamir dividing Mustagh Pass and Little Guhjal. We would like to know on which of these we have to look for the garden of Eden?

the mythical Adam. Tibet or Ti-Boutta, will yield, etymologically, the words *Ti*, which is the equivalent for God in Chinese, and *Buddha*, or wisdom: the land, then of the Wisdom-Deity, or of the incarnations of Wisdom. It is also called "Bod-Jid." Now "Jid" and "Jod" are synonymous apocalyptic and phallic names for the Deity,—YOD being the Hebrew name for God. G. Higgins shows in his Celtic Druids, the *Welsh Druids* altering the name of Bod-Jid into Budd-ud which with them too meant the "Wisdom of Jid" or what people now call "god."[1]

The religion of the Druses is said to be a compound of Judaism, Mahomedanism and Christianity, strongly tinged with Gnosticism and the Magian system of Persia. Were people to call things by their right names, sacrificing all self-conceit to truth, they might confess things otherwise. They could say, for instance, that Mahomedanism being a compound of Chaldeism, Christianity and Judaism; Christianity, a mixture of Judaism, Gnosticism and Paganism; and Judaism, a wholesale Egypto-Chaldean Kabalism, masquerading under invented names and fables, made to fit the bits and scraps of the real history of the Israelite tribes—the religious system of the Druses would then be found one of the last survivals of the archaic Wisdom-Religion. It is entirely based on that element of practical mysticism of which branches have from time to time sprung into existence. They pass under the unpopular names of Kabalism, Theosophy and Occultism. Except Christianity which, owing to the importance it gives to the principal prop of its doctrine of Salvation,—(we mean the dogma of Satan) had to anathematize the practice of theurgy,—every religion, including Judaism and Mahomedanism, credits these above-named branches. Civilisation having touched with its materialistic all-levelling, and all-destroying hand even India and Turkey, amid the din and chaos of crumbling faiths and old sciences, the reminiscence of archaic truths is now fast dying out. It has become popular and fashionable to denounce "the old and mouldy *superstitions* of our forefathers;"—verily even among the most natural allies of the students of theurgy or occultism—the Spiritualists. Among the many creeds and faiths striving to follow the cyclic tide, and helping it themselves to sweep away the knowledge of old, strangely blind to the fact, that the same powerful wave of materialism and modern science also sweeps away their own foundations—the only religions which have remained as alive as ever to these forgotten truths of old, are those which from the first have kept strictly aloof from the rest. The Druses, while outwardly mixing up with Moslems and Christians alike, ever ready to read the Kuran as well as the Gospels in their Thursday public meetings, have never allowed an uninitiated stranger to penetrate the mysteries of their own doctrines. In-

[1] The name in Hebrew for sanctuary is *Te-bah* and *Ti-boutta* and *Tebet*, also a cradle of the human race. *Thebeth* meaning "a box"—the "ark" of Noah and the floating cradle of Moses.

telligence[1] alone communicates to the soul (which with them is mortal, though it survives the body) the enlivening and divine spark of the Supreme Wisdom or Ti-meami—they say—but it must be screened from all non-believers in H'amsa. The work of the soul is to seek wisdom, and the substance of earthly wisdom is to know Universal Wisdom, or "God," as other religionists call that principle. This is the doctrine of the Buddhists and Lamaists who say "Buddha" where the Druses say "Wisdom"—one word being the translation of the other. "In spite of their external adoption of the religious customs of the Moslems, of their readiness to educate their children in Christian schools, their use of the Arabic language, and of their free intercourse with strangers, the Druses remain even more than the Jews a peculiar people"—says a writer. They are very rarely if ever converted; they marry within their own race; and adhere most tenaciously to their traditions, *baffling all efforts to discover their cherished secrets.* Yet they are neither fanatical, nor do they covet proselytes.

In his *Journey through Tartary, Tibet, and China*, Huc speaks with great surprise of the extreme tolerance and even outward respect shown by the Tibetans to other religions. A grand Lama, or a "Living Buddha," as he calls him, whom the two missionaries met at Choang-Long, near Koum-boum certainly had the best of them in good breeding as well as tact and deference to their feelings. The two Frenchmen, however, neither understood nor appreciated the act, since they seemed quite proud of the insult offered by them to the *Hobilgan*. "We were waiting for him . . . seated on the kang . . . and *purposely did not rise to receive him*, but merely made him a slight salutation"—boasts Huc (Vol. ii. p. 35-36). The Grand Lama "did not appear disconcerted" though; upon seeing that they as "purposely" withheld from him "an invitation to sit down" he only looked at them "surprised," as well he might. A breviary of theirs having attracted his attention, he demanded "permission to examine it;" and then, carrying it "solemnly to his brow" he said: "It is *your* book of prayer; we must always honour and reverence other people's prayers." It was a good lesson, yet they understood it not. We would like to see that Christian missionary who would reverently carry to his brow the *Vedas*, the *Tripitaka*, or the *Grantha*, and publicly honour other people's prayers! While the Tibetan "savage," the heathen Hobilgan, was all affability and politeness, the two French "Lamas of Jehovah" as Abbe Huc called his companion and himself, behaved like two uneducated bullies. And to think that they even boast of it in print!

No more than the Druses do the Lamaists seek to make proselytes. Both people have their "schools of magic"—those in Tibet being attached to some *la-khang* (lama-series), and those among the Druses in the closely-guarded crypts of initiation, no stranger

[1] The Druses divide man into three principles: body, soul and intelligence—the "Divine Spark," which Theosophists call "spirit."

being even allowed inside the buildings. As the Tibetan *Hobilgans* are the incarnations of Buddha's spirit, so the Druse *Okhals* —erroneously called "Spiritualists" by some writers—are the incarnations of H'amsa. Both peoples have a regular system of passwords and signs of recognition among the neophytes, and we know them to be nearly identical since they are partially those of the Theosophists.

In the mystical system of the Druses there are five "messengers" or interpreters of the "Word of the Supreme Wisdom," who occupy the same position as the five chief Boddhisattvas, or Hobilgans of Tibet, each of whom is the bodily temple of the spirit of one of the five Buddhas. Let us see what can be made known of both classes. The names of the five principal Druse "messengers," or rather their titles,—as these names are generic, in both the Druse and Tibetan hierarchies, and the title passes at the death of each to his successor—are:—

(1).* *H'amsa*, or "El Hamma," (spiritual wisdom) considered as the Messiah, through whom speaks Incarnate Wisdom.

(2). *Ismail*—Ti-meami—(the universal soul). He prepares the Druses before their initiation to receive "wisdom."

(3). *Mohammed*—(the Word). His duty is to watch over the behaviour and necessities of the brethren;—a kind of Bishop.

(4). *Se-lama*, (the "Preceding") called the "Right Wing."

(5). *Mokshatana Boha-eddin*, (the "Following") named the "Left Wing."

These last are both messengers between H'amsa and the Brotherhood. Above these *living mediators who remain ever unknown to all but the chief Okhals* stand the ten Incarnates of the "Supreme Wisdom," the last of whom is to return at the end of the cycle, which is fast approaching—though no one but El Hamma knows the day—that last "messenger" in accordance with the cyclic recurrences of events being also the first who came with H'amsa, hence Boha-eddin. The names of the Druse Incarnations are Ali A-llal who appeared in India (Kabir we believe); Albar in Persia; Alya in Yemen; Moill and Kahim, in Eastern Africa; Moessa and Had-di in Central Asia; Albou and Manssour in China; and Buddea, that is, Boha-eddin[1] in Tartary, whence he came and whither he returned. This last one, some day, was *dual-sexed* on earth. Having entered into El-Hakim—the Khalif, a monster of wickedness—he brought him to be assassinated, and then sent

* Very curiously the Druses identify their H'amsa with Hemsa, the Prophet Mahomet's uncle, who, they say, tired of the world and its deceitful temptations, simulated death at the battle of Dhod, A. D. 625, and retired to the fastnesses of a great mountain in Central Asia where he became a saint. He *never* died in spirit. When several centuries after that he appeared among them it was in his second spiritual body, and when their Messiah had, after founding the brotherhood, disappeared, *Se-lama* and *Boha-eddin* were the only ones to know the retreat of their Master. They alone knew the bodies into which he went on, successively re-incarnating himself—as he is not permitted to die until the return of the *Highest Messenger*, the last or one of the *ten* avatars. He alone—the now invisible but expected one—stands higher than H'amsa. But, it is not, as erroneously believed, "El-Hakim," the Fatimite Khalif of bad name.

[1] One of the names of Minerva, Goddess of Wisdom, was *Budea*.

H'amsa to preach and to found the Brotherhood of Lebanon. El-Hakim then is but a mask. It is Buddea, *i. e.*, Boha-eddin they expect.[1]

And now for the Lamaic hierarchy. Of the living or incarnate Buddhas there are five also, the chief of whom is Dalay, or rather Talay, Lama—from *Tale* "Ocean" or Sea; he being called the "Ocean of Wisdom." Above him, as above H'amsa, there is but the "SUPREME WISDOM"—the abstract principle from which emanated the five Buddhas—Maïtree Buddha (the last Boddiswatta, or Vishnu in the Kalanki avatar) the tenth "messenger" expected on earth—included. But this will be *the* One Wisdom and will incarnate itself into the whole humanity collectively, not in a single individual. But of this mystery—no more at present.

These five "Hobilgans" are distributed in the following order:—

(1). Talay-Lama, or Lha-ssa,—the incarnation of the "Spiritual" "passive" wisdom,—which proceeds from Gautama or Siddartha Buddha, or Fo.

(2). Bande-cha-an Rem-boo-tchi, at Djashi-Loombo. He is "the *active* earthly wisdom."

(3). Sa-Dcha-Fo, or the "Mouthpiece of Buddha," otherwise the "word" at Ssamboo.

(4). Khi-sson-Tamba—the "Precursor" (of Buddha) at the Grand Kooren.

(5). Tchang-Zya-Fo-Lang, in the Altai mountains. He is called the "Successor" (of Buddha).

The "shaberons" are one degree lower. They, like the chief Okhals of the Druses, are the *initiates* of the great wisdom or Buddh Esoteric religion. This double list of the "Five" shows great similarity at least between the polity of the two systems. The reader must bear in mind that they have sprung into their present *visible* conditions nearly at the same time. It was from the ninth to the fifteenth centuries that that modern Lamaism evolved its ritual and popular religion, which serves the Hobilgans and Shaberons as a blind, even against the curiosity of the average Chinaman and Tibetan. It was in the eleventh century that H'amsa founded the Brotherhood of Lebanon; and till now no one has acquired its secrets!

It is supremely strange that both the Lamas and Druses should have the same mystical statistics. They reckon the bulk of the human race at 1,332 millions. When good and evil, they say, shall come to an equilibrium in the scales of human actions (now evil is far the heavier), then the breath of "Wisdom," will annihilate in a wink of the eye just 666 millions of men. The surviving 666

[1] In the Druse system there is no room for a personal deity, unless a portion of the divine impersonal and abstract wisdom incarnates itself in a mortal man. The deific principle with them is the essence of Life, the All, and as impersonal as the Parabrahm of the Vedandins or the Nirvana State of the Buddhists, ever invisible, all-pervading and incomprehensible, to be known but through occasional incarnations of its spirit in human form. These ten incarnations or human avatars, as above specified, are called the "Temples of Ti-meam" (Universal Spirit.)

millions will have "Supreme Wisdom" incarnated in them.[1] This may have, and probably has, an allegorical meaning. But what relation might it possibly bear to the number of the "grand Beast" of John's *Revelation?*

If more were known than really is of the religions of Tibet and the Druses, then would scholars see that there is more affinity, between Turanian Lamaists and the Semitic, "El-Hammites," or Druses, than was ever suspected. But all is darkness, conjecture, and mere guess-work whenever the writers speak of either the one or the other. The little that has transpired of their beliefs is generally so disfigured by prejudice and ignorance that no learned Lama or Druse would ever recognise a glimpse of likeness to his faith in these speculative fantasies. Even the profoundly suggestive conclusion to which came Godffrey Higgins (*Celtic Druids* Part I, 101) however true, is but half so. "It is evident" he writes "that there was a *secret science* possessed somewhere (by the ancients) which must have been guarded by the most solemn oaths . . . and I cannot help suspecting *that there is still a secret doctrine* known only in the deep recesses of the crypts of Tibet." . . . .

To conclude with the Druses: As *Selama* and *Boha-eddin*—two names more than suggestive of the words "Lama" and "Buddha"—are the only ones entrusted with the secret of H'amsa's retreat; and having the means of consulting with their master, they produce from time to time his directions and commands to the Brotherhood. so, even to this day do the Okhals of that name travel every *seventh* year, through Bussora and Persia into Tartary and Tibet to the very west of China and return at the expiration of the eleventh year, bringing them fresh orders from "El' Hamma." Owing to the expectation of war between China and Russia, only last year a Druse messenger passed through Bombay on his way to Tibet and Tartary. This would explain "the superstitious" belief that "the souls of all pious Druses are supposed to be occupying in large numbers certain cities in China." It *is* around the plateau of the Pamirs—they say with the Biblical scholars—that the cradle of the true race must be located: but the cradle of *initiated* humanity only; of those who have for the first time tasted of the fruit of knowledge, and these are in Tibet, Mongolia, Tartary, China and India, where also the souls of their pious and initiated brethren transmigrate, and rebecome "sons of God." What this language means every Theosophist ought to know. They discredit the fable of Adam and Eve, and say that they who first ate of the forbidden fruit and thus become "Elohim" were Enoch or Hermes (the supposed father of Masonry), and Seth or Sat-an, the father of secret

[1] The Hindus have the same belief. In the "Deva-Yug" they will all be devs or gods. See *Lama-nim tshen-po,* or "Great Road to perfection;" a work of the fifteenth century. The author of this book is the Great Reformer of Lamaism, the famous Tzong-ka-pa, from whose hair sprang up the famous koum-boum letter tree—a tree whose leaves all bear sacred Tibetan inscriptions, according to the tradition. This tree was seen by Abbe Huc some forty years ago, and was seen last year by the Hungarian traveller Count Szitcheny; who, however, begging his pardon, *could not,* under its physical surroundings, have carried away a branch of it, as he pretends to have done.

wisdom and learning, whose abode, they say, is now in the planet Mercury,[1] and whom the Christians were kind enough to convert into a chief devil, the "fallen Angel." Their evil one is an abstract principle, and called the "Rival."

The "millions of Chinese Unitarians" may mean Tibetan Lamas, Hindus, and others of the East, as well as Chinamen. It is true that the Druses believe in and expect their resurrection day in Armageddon, which, however, they pronounce otherwise. As the phrase occurs in the *Apocalypse* it may seem to some that they got the idea in St. John's *Revelation*. It is nothing of the kind. That day which, according to the Druse teaching "will consummate the great spiritual plan—the bodies of the wise and faithful will be absorbed into the absolute essence, and transformed from the many, into the ONE." This is pre-eminently the Buddhist idea of Nirvana, and that of the Vedantin final absorption into Parabrahm. Their "Persian Magianism and Gnosticism," make them regard St. John as Oannes, the Chaldean Man-Fish, hence connects their belief at once with the Indian Vishnu and the Lamaic Symbology. Their "Armageddon" is simply "Ramdagon,"[2] and this is how it is explained.

The sentence in *Revelation* is no better interpreted than so many other things by Christians, while even the non-Kabalistic Jews know nothing of its real meaning. Armageddon is mistaken for a geographical locality, viz., the elevated table of Esdraelon or *Ar-mageddon* the mountain of Megiddo, where Gideon triumphed

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[1] Buddha is son of Maya; and (according to Brahmanic notion) of Vishnu; "Maia" is mother of Mercury by Jupiter. Buddha means the "wise" and Mercury is God of Wisdom (Hermes); and the planet sacred to Gautama Buddha is Mercury. Venus and Isis presided over navigation, as Mary or Maria, the Madonna presides now. Is not the latter hymned to this day by the Church:

"Ave Maris Stella . . . . . .
"Dei *Mater Alma?*" — or
Hail, Star of the Sea,
Mother of God — thus identified with Venus?

[2] *Rama*, of the Solar race, is an incarnation of Vishnu—a Sun-God. In "Machha," or the first Avatar, in order to save humanity from final destruction (see *Vishnu Purana*) that God appears to King Satyavrata and the seven saints who accompany him on the vessel to escape Universal Deluge, as an enormous fish with one stupendous horn. To this horn the King is commanded by Hari to tie the ship with a serpent (the emblem of eternity) instead of a cable. The Talay-Lama, besides his name of "Ocean," is also called *Sarou*, which in Tibetan, means the "unicorn," or one-horned. He wears on his head-gear a prominent horn, set over a *Yung-dang*, or mystic cross; which is the Jain and Hindu *Swastica*. The "fish" and the sea, or *water*, are the most archaic emblems of the Messiahs, or incarnations of divine wisdom, among all the ancient people. Fishes play prominently a figure on old Christian medals; and in the catacombs of Rome the "Mystic Cross" or "Anchor" stands between two fishes as supporters. "Dagh-dae"—the name of Zaratushta's mother, means the "Divine Fish" or Holy Wisdom. The "Mover on the Waters" whether we call him "Narayan" or Abatur, (the Kabalistic Superior Father and "Ancient of the World") or "Holy Spirit" is all one. According to Codex Nazareæus, *Kabalah* and *Genesis*, the Holy Spirit when moving on the waters mirrored himself—and "Adam Kadmon was born." *Mare* in Latin, is the sea. Water is associated with *every* creed. Mary and Venus are both patronesses of the sea and of sailors—and both mothers of Gods of Love, whether Divine or Earthly. The mother of Jesus is called Mary or Mariah—the word meaning in Hebrew *mirror* that in which we find but the reflection instead of a reality, and 600 years before Christianity there was *Maya* Buddha's mother, whose name means *illusion*—identically the same. Another curious "coincidence" is found in the selections of new Dalay Lamas in Tibet. The new incarnation of Buddha is ascertained by a curious ichthumancy with three gold fishes. Shutting themselves up in the Buddha La (Temple), the Hobilgans place three gold-fish in an urn, and on one of these ancient emblems of Supreme Wisdom, shortly appears the name of the child into whom the soul of the late Talay-Lama is supposed to have transmigrated.

over the Midianites.[1] It is an erroneous notion, for the name in the *Revelation* refers to a mythical place mentioned in one of the most archaic traditions of the heathen East, especially among the Turanian and Semitic races. It is simply a kind of purgatorial Elysium, in which departed spirits are collected, to await the day of final judgment. That it is so is proved by the verse in *Revelation*. "And he gathered them together into a place called . . . . . Armageddon (XVI. 16), when the seventh angel will pour out his vial into the air." The Druses pronounce the name of that mystical locality "Ramdagon." It is, then, highly probable that the word is an anagram, as shown by the author of the "Commentary on the Apocalypse." It means "Rama-Dagon,"[2] the first signifying Sun-God of that name, and the second "Dagon" or the Chaldean Holy Wisdom incarnated in their "Messenger," Oannes—the Man-Fish, and descending on the "Sons of God" or the Initiates of whatever country; those, in short, through whom Deific Wisdom occasionally reveals itself to the world.

EXTRACTS FROM GOETHE*

The man to whom the universe does not reveal directly what relation it has to him, whose heart does not tell him what he owes himself and others—that man will scarcely learn it out of books.

There is in the curious and kindly operation of animal instincts something which, whosoever studies and does not believe in God, will not be aided by Moses and the prophets. In these instincts I perceive what I call the omnipresence of the Deity, who has everywhere spread and implanted a portion of His endless love, and has intimated, even in the brute, as a germ, those qualities which blossom to perfection in the noblest forms of man.

There is no more lovely worship of God than that for which no image is required, but which springs up in our breast spontaneously, when nature speaks to the soul, and the soul speaks to nature face to face.

The contemplation of the architecture of the universe in the infinitely great and the infinitely little of which it is composed, leads us inevitably to the conclusion that at the bottom of the whole an *idea* lies, according to which God in nature and nature in God from eternity to eternity works and shapes forth all things. Observation and reflection bring us continually nearer to these mysteries.

[1] It is not the "Valley of Megeddo," for there is no such valley known. Dr. Robinson's typographical and Biblical notions being no better than hypotheses.

[2] *Ram* is also womb, and valley; and in Tibetan "goat." "Dag" is fish; from Dagon, the man-fish, or perfect wisdom.

* These extracts, together with others, were printed by H. P. Blavatsky in *Lucifer* for March, 1891. The title used is our own.—Ed. Theosophy.

APOLLONIUS TYANEUS AND SIMON MAGUS*

IN the "History of the Christian Religion to the year two hundred," by Charles B. Waite, A. M., announced and reviewed in the *Banner of Light* (Boston), we find portions of the work relating to the great thaumaturgist of the second century A. D.—Apollonius of Tyana, the rival of whom had never appeared in the Roman Empire.

"The time of which this volume takes special cognizance is divided into six periods, during the second of which, A. D. 80 to A. D. 120, is included the 'Age of Miracles,' the history of which will prove of interest to Spiritualists as a means of comparing the manifestations of unseen intelligences in our time with similar events of the days immediately following the introduction of Christianity. Apollonius Tyaneus was the most remarkable character of that period, and witnessed the reign of a dozen Roman emperors. Before his birth, Proteus, an Egyptian god, appeared to his mother and announced that he was to be incarnated in the coming child. Following the directions given to her in a dream, she went to a meadow to gather flowers. While there, a flock of swans formed a chorus around her, and, clapping their wings, sung in unison. While they were thus engaged, and the air was being fanned by a gentle zephyr, Apollonius was born."

This is a *legend* which in days of old, made of every remarkable character a "son of God" miraculously born of a virgin. And what follows is *history*. "In his youth he was a marvel of mental power and personal beauty, and found his greatest happiness in conversations with the disciples of Plato, Chrysippus and Aristotle. He ate nothing that had life, lived on fruits and the products of the earth; was an enthusiastic admirer and follower of Pythagoras, and as such maintained silence for five years. Wherever he went he reformed religious worship and performed wonderful acts. At feasts he astonished the guests by causing bread, fruits, vegetables and various dainties to appear at his bidding. Statues became animated with life, and bronze figures advanced from their pedestals, took the position and performed the labors of servants. By the exercise of the same power dematerialization occurred; gold and silver vessels, with their contents, disappeared; even the attendants vanished in an instant from sight.

"At Rome, Apollonius was accused of treason. Brought to examination, the accuser came forward, unfolded his roll on which the accusation had been written, and was astounded to find it a perfect blank.

"Meeting a funeral procession he said to the attendants, 'Set down the bier, and I will dry up the tears you are shedding for

*This article was first printed by H. P. Blavatsy in *The Theosophist* for June, 1881.

the maid.' He touched the young woman, uttered a few words, and the dead came to life. Being at Smyrna, a plague raged at Ephesus, and he was called thither. 'The journey must not be delayed,' he said; and had no sooner spoken the words than he was at Ephesus.

"When nearly one hundred years old, he was brought before the Emperor at Rome, accused of being an enchanter. He was taken to prison. While there he was asked when he would be at liberty? 'To-morrow, if it depends on the judge; this instant, if it depends on myself.' Saying this, he drew his leg out of the fetters, and said, 'You see the liberty I enjoy.' He then replaced it in the fetters.

"At the tribunal he was asked: 'Why do men call you a god?'

"'Because,' said he, 'every man that is good is entitled to the appellation.'

"'How could you foretell the plague at Ephesus?'

"He replied: 'By living on a lighter diet than other men.'

"His answers to these and other questions by his accusers exhibited such strength that the Emperor was much affected, and declared him acquitted of crime; but said he should detain him in order to hold a private conversation. He replied: 'You can detain my body, but not my soul; and, I will add, not even my body.' Having uttered these words he vanished from the tribunal, and that same day met his friends at Puteoli, three days' journey from Rome.

"The writings of Apollonius show him to have been a man of learning, with a consummate knowledge of human nature, imbued with noble sentiments and the principles of a profound philosophy. In an epistle to Valerius he says:—

"'There is no death of anything except in appearance; and so, also, there is no birth of anything except in appearance. That which passes over from essence into nature seems to be birth, and what passes over from nature into essence seems, in like manner, to be death; though nothing really is originated, and nothing ever perishes; but only now comes into sight, and now vanishes. It appears by reason of the density of matter, and disappears by reason of the tenuity of essence; but is always the same, differing only in motion and condition.'

"The highest tribute paid to Apollonius was by the Emperor Titus. The philosopher having written to him, soon after his accession, counselling moderation in his government, Titus replied:

"'In my own name and in the name of my country I give you thanks, and will be mindful of those things. I have, indeed, taken Jerusalem, but you have captured me.'

"The wonderful things done by Apollonius, thought to be miraculous, the source and producing cause of which Modern Spiritualism clearly reveals, were extensively believed in, in the second century, and hundreds of years subsequent; and by Chris-

tians as well as others. Simon Magus was another prominent miracle-worker of the second century, and no one denied his power. Even Christians were forced to admit that he performed miracles. Allusion is made to him in the Acts of the Apostles, viii: 9-10. His fame was world-wide, his followers in every nation, and in Rome a statue was erected in his honor. He had frequent contests with Peter, what we in this day would call 'miracle-matches' in order to determine which had greater power. It is stated in 'The Acts of Peter and Paul' that Simon made a brazen serpent to move, stone statues to laugh, and himself to rise in the air; to which is added: 'as a set-off to this, Peter healed the sick by a word, caused the blind to see, &c.' Simon, being brought before Nero, changed his form: suddenly he became a child, then an old man: at other times a young man. 'And Nero, beholding this, supposed him to be the Son of God.'

"In 'Recognitions,' a Petrine work of the early ages, an account is given of a public discussion between Peter and Simon Magus, which is reproduced in this volume.

"Accounts of many other miracle-workers are given, showing most conclusively that the power by which they wrought was not confined to any one or to any number of persons, as the Christian world teaches, but that mediumistic gifts were then, as now, possessed by many. Statements quoted from the writers of the first two centuries of what took place will severely tax the credulity of the most credulous to believe, even in this era of marvels. Many of those accounts may be greatly exaggerated, but it is not reasonable to suppose that they are all sheer fabrications, with not a moiety of truth for their foundation; far less so with the revealments made to men since the advent of Modern Spiritualism. Some idea of the thoroughness with which every subject is dealt with in this volume may be formed when we state that in the index there are two hundred and thirteen references to passages relating to 'Jesus Christ'; from which, also, it may be justly inferred that what is given must be of great value to those seeking information that will enable them to determine whether Jesus was 'Man, Myth, or God.' 'The Origin and History of Christian Doctrines,' also 'The Origin and Establishment of the Authority of the Church of Rome over other Churches,' are fully shown, and much light thrown upon many obscure and disputed questions. In a word, it is impossible for us, without far exceeding the limits prescribed for this article, to render full justice to this very instructive book: but we think enough has been said to convince our readers that it is one of more than ordinary interest, and a desirable acquisition to the literature of this progressive age."*

Some writers tried to make Apollonius appear a legendary character, while pious Christians will persist in calling him an *impostor*. Were the existence of Jesus of Nazareth as well attested

*Second Edition. 1 Vol., 8vo. pp. 455. Chicago: C. V. Waite & Co. Thomas J. Whitehead & Co., agents for New England, 5 Court Square, Room 9, Boston.

by history and he himself half as known to classical writers as was Apollonius no sceptic could doubt to-day the very being of such a man as the Son of Mary and Joseph. Apollonius of Tyana was the friend and correspondent of a Roman Empress and several Emperors, while of Jesus no more remained on the pages of history than as if his life had been written on the desert sands. His letter to Agbarus, the prince of Edessa, the authenticity of which is vouchsafed for by Eusebius alone—the Baron Munchausen of the patristic hierarchy—is called in the *Evidences of Christianity* "an attempt at forgery" even by Paley himself, whose robust faith accepts the most incredible stories. Apollonius, then, is a historical personage; while many even of the Apostolic Fathers themselves, placed before the scrutinizing eye of historical criticism, begin to flicker and many of them fade out and disappear like the "will-o'-the-wisp" or the *ignis fatuus*.

AROUND THE TABLE

IT was one of those hot evenings in the early autumn which often are so oppressive. A series of chilly nights, bringing a light touch of frost to the countryside, had preceded this "unusual" heat wave, and the audience at the Theosophical meeting in town, from which the Family had just returned to its suburban home, had seemed too "wilted" to make the usual half hour of "question and answer" toward the close of the meeting as crisp and interesting as usual.

"It's too warm to go to bed yet," remarked Spinster, as she dropped listlessly into a chair in the gratefully dim living room.

"That's right, Daughter," answered the Doctor, who is rarely able to attend the meetings but had been present at this one. "Can't we have a pitcher of water and some glasses?" Then turning to Mentor, "It must have been dry work talking tonight."

The latter smiled a little as he answered, "The audience seemed to find it so."

"But not that man who kept asking those questions about the Masters," put in Mother quickly.

"Yes," said Doctor vigorously. "What was he driving at, Mentor?"

Spinster arrived at the moment with water, tray and glasses; and Doctor, taking them from her gently, with a "you sit down now, Dear," served her first, and then the rest.

"Why, that man was a doubter, Doctor," answered Mentor at last, as he placed his now empty glass on the tray.

"He *looked* sensible enough," mused the Doctor, sipping his water slowly in hygienic fashion.

Mentor laughed, "He *was,* or rather *is,* sensible, Doctor. You yourself were a doubter a few years ago. And then I remember you used to think it better to 'slip over' the existence of Masters, when talking with your friends about Theosophy—it was 'too much to swallow,' you used to say."

Doctor looked indignant, then pained, and then said slowly, "Well—I guess that's so, Mentor. It wasn't that I doubted, you know, but the idea was so foreign to the thinking of the average man I used to be afraid it would throw him off the philosophy . . . but I know better now," he added vigorously.

"Well, I often used to wonder," remarked Spinster reminiscently, "why Mr. Judge devoted the very first chapter of *The Ocean of Theosophy* to those direct statements about Masters. It used to seem to me not very wise in method—that a better way would have been to 'lead up to' the idea of Masters, treating the subject of their existence in a later chapter in the book."

"I used to feel the same way, Spinster," agreed the Doctor. "I used to hesitate to loan or recommend the book—guess I was afraid somebody would think I was superstitious," he added, with a chuckle.

"Well, why *did* he write of Masters in the very first chapter, Mentor?" asked Mother.

"To show where Theosophy comes from, of course," answered Mentor. "No Masters, no Theosophy—we ought to be able to see that. Theosophy purports to be knowledge; knowledge implies knowers—for there could be no knowledge unless it were actually known by beings. And who could know the facts of the evolution of our planet, and previous ones, except Those who have experienced and for themselves completed it?

"The existence of Masters is the great essential fact of Theosophy—the basic fact," he added earnestly. "Knowledge does not exist of itself, nor as an abstraction. If there *is* knowledge, it is something known by somebody, somewhere. And unless there are beings who actually know the Laws of the Universe and their applications, Theosophy is a mere guess, or speculation, like any religion or system of thought."

"Then the bold proclamation of Masters is the logical line to take in the presentation of Theosophy, isn't it, Mentor?" asked Doctor, "and that holds good all the time."

Mentor nodded. "It *is* at Theosophical meetings, that's sure, Doctor. For the people who come have come voluntarily to hear Theosophy explained. But we often have opportunities to present the philosophy, or some of its ideas, at other times and then discrimination should be used. Do you remember that old Bible saying," he added, turning to Mother, who has been a devoted

student of the old book, "about 'milk for babes and meat for strong men'? Well, there's a cue for us in that—and in many another of the old Bible sayings. When people come to a Theosophical meeting, or ask directly for information about Theosophy, as such, it is our best method—in fact, our duty—to 'make the proclamation' of the Source, with all confidence and boldness. When we ourselves are trying to introduce the subject in order to interest and help a friend or acquaintance, we should utilize that discrimination we are trying to cultivate and develop to find the best method of approach."

"I can see *that,* Mentor," agreed Spinster, emphatically. "Why, I have known students who talked about Masters to all and sundry, in season and out—and in a very personal and familiar sort of way. It always made me feel sort of—well, funny," she added, unable to find her exact word.

"Yes, I know what you mean," said Mentor, looking as nearly disgusted as benignity ever can look. "It's the 'abuse of Sacred Names' of which H. P. B. herself wrote. Why, to hear some credulous and undiscriminating students talk, you would think that they and their 'teachers'—heaven save the mark—were the *familiars* of those great beings we call 'Masters' . . . that Their relation was a *personal* one with these talkers. To a really earnest and well-informed student such talk uncovers at once the delusion or rank pretence of the one who makes it; for he knows well the truth of that old saying of Mr. Judge: '. . . the true chela does not talk much of his Master and often does not refer to that Master's existence.'"

"Well, what did that man really get who asked the questions about Masters at the meeting, Mentor?" asked Doctor, looking up at the clock significantly.

"He got a copy of the *Ocean,* I know that!" said Spinster quickly, before Mentor could answer. "I loaned it to him myself after the meeting."

There was a general laugh, as Mentor remarked, "There's your answer, Doctor!" And he added seriously, "You see, he got enough to make him want to do some reading and thinking for himself; and if I am not mistaken, he is sensible enough, judging by his attitude and questions, to get the logic of the situation—to see the *necessity* of the existence of Masters, if Theosophy is the philosophy of life itself, as the teaching clearly purports to be—a *synthetic* philosophy."

* * * * * *

"Come, children, it's almost twelve o'clock—you'll all be tired tomorrow, if you don't turn in now," said Mother in her practical and decisive way.

Doctor yawned guiltily, and there was a quiet smile of appreciation all around—which is a good way to end an evening.

"We seem to get about as much from these little talks *after* the meetings as we do from the meetings themselves," said Spinster, her voice trailing off into the distance as she went down the corridor toward her room.

"Do you remember that old passage in the *Gita*?" remarked Mentor to Doctor, as they were separating for the night:

"'. . . the wise gifted with spiritual wisdom worship me; their very hearts and minds are in me; enlightening one another and constantly speaking of me, they are *full* of enjoyment and satisfaction. To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me.'"

EXTRACTS FROM BRIHADARANYAKA UPANISHAD*

After having subdued by sleep all that belongs to the body, he, not asleep himself, looks down upon the sleeping (senses). Having assumed light, he goes again to his place, the golden person, the lonely bird.

Guarding with the breath (prâna, life) the lower nest, the immortal moves away from the nest; that immortal one goes wherever he likes, the golden person, the lonely bird.

Going up and down in his dream, the god makes manifold shapes for himself, either rejoicing together with women, or laughing (with his friends) or seeing terrible sights.

People may see his playground, but himself no one ever sees. Therefore they say, "Let no one wake a man suddenly, for it is not easy to remedy, if he does not get back (rightly to his body)."

Now as a man is like this or like that, according as he acts and according as he behaves, so will he be:—a man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds.

And here they say that a person consists of desires. And as is his desire, so is his will: and as is his will, so is his deed; and whatsoever deed he does, that he will reap.

If a man understands the Self, saying "I am He", what could he wish or desire that he should pine after the body.

Whoever has found and understood the Self that has entered this patched-together hiding place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself.

BRIHADARANYAKA UPANISHAD.

* These Extracts were printed by H. P. Blavatsky in *Lucifer* for April, 1891. The title used is our own.—ED. THEOSOPHY.

ANCIENT MAGIC IN MODERN SCIENCE*

PAULTHIER, the French Indianist, may, or may not, be taxed with too much enthusiasm when saying that India appears before him as the grand and primitive focus of human thought, whose steady flame has ended by communicating itself to, and setting on fire the whole ancient world[1]—yet, he is right in his statement. It is Aryan metaphysics[2] that have led the mind to occult knowledge—the oldest and the mother science of all, since it contains within itself all the other sciences. And it is occultism—the synthesis of all the discoveries in nature and, chiefly, of the psychic potency within and beyond every physical atom of matter—that has been the primitive bond that has cemented into one corner-stone the foundations of all the religions of antiquity.

The primitive spark has set on fire every nation, truly, and Magic underlies now every national faith, whether old or young. Egypt and Chaldea are foremost in the ranks of those countries that furnish us with the most evidence upon the subject,* helpless as they are to do as India does—to protect their paleographic relics from desecration. The turbid waters of the canal of Suez carry along to those that wash the British shores, the magic of the earliest days of Pharaonic Egypt, to fill up with its crumbled dust the British, French, German and Russian museums. Ancient, *historical* Magic is thus reflecting itself upon the scientific records of our own all-denying century. It forces the hand and tires the brain of the scientist, laughing at his efforts to interpret its meaning in his own materialistic way, yet helps the occultist better to understand modern Magic, the rickety, weak grandchild of her powerful, archaic grandam. Hardly a hieratic papyrus exhumed along with the swathed mummy of King or Priest-Hierophant, or a weather-beaten, indecipherable inscription from the tormented sites of Babylonia or Ninevah, or an ancient tile-cylinder—that does not furnish new food for thought or some suggestive information to the student of Occultism. Withal, magic is denied and termed the "superstition" of the ignorant ancient philosopher.

Thus, magic in every papyrus; magic in all the religious formulæ; magic bottled up in hermetically-closed vials, many thousands of years old; magic in elegantly bound, modern works; magic in the most popular novels; magic in social gatherings; magic—worse than that, SORCERY—in the very air one breathes in Europe, America, Australia: the more civilized and cultured a nation, the more formidable and effective the effluvia of uncon-

* This article was first printed in *The Theosophist* for October, 1886.

[1] ESSAY. PREFACE by Colebrooke.

[2] It is only through Mr. Barthelemy St. Hilaire that the world has learnt that "with regard to metaphysics, the Hindu genius has ever remained in a kind of *infantile underdevelopment!!*"

scious magic it emits and stores away in the surrounding atmosphere. . .

Tabooed, derided magic would, of course, never be accepted under her legitimate name; yet science has begun dealing with that ostracised science under modern masks, and very considerably. But what is in a name? Because a wolf is scientifically defined as an animal of the *genus canis*, does it make of him a dog? Men of science may prefer to call the magic inquired into by Porphyry and explained by Iamblichus *hysterical hypnosis*, but that does not make it the less magic. The result and outcome of primitive *Revelation* to the earlier races by their *"Divine* Dynasties" the *kings-instructors*, became *innate* knowledge in the Fourth race, that of the Atlantians; and that knowledge is now called in its rare cases of "abnormal" genuine manifestations, *mediumship*. The secret history of the world, preserved only in far-away, secure retreats, would alone, if told unreservedly, inform the present generations of the powers that lie latent, and to most unknown, in man and nature. It was the fearful misuse of magic by the Atlantians, that led their race to utter destruction, and—to oblivion. The tale of their sorcery and wicked enchantments has reached us, through classical writers, in fragmentary bits, as legends and childish fairy-tales, and as fathered on smaller nations. Thence the scorn for necromancy, goëtic magic, and theurgy. The "witches" of Thessaly are not less laughed at in our day than the modern medium or the credulous Theosophist. This is again due to *sorcery*, and one should never lack the moral courage to repeat the term; for it is the fatally abused magic that forced the adepts, "the Sons of Light," to bury it deep, after its sinful votaries had themselves found a watery grave at the bottom of the ocean; thus placing it beyond the reach of the profane of the race that succeeded to the Atlantians. It is, then, to sorcery that the world is indebted for its present ignorance about it. But who or what class in Europe or America, will believe the report? With one exception, none; and that exception is found in the Roman Catholics and their clergy; but even they, while bound by their religious dogmas to credit its existence, attribute to it a satanic origin. It is this theory which, no doubt, has to this day prevented magic from being dealt with scientifically.

Still, *nolens volens*, science has to take it in hand. Archæology in its most interesting department—Egyptology and Assyriology—is fatally wedded to it, do what it may. For magic is so mixed up with the world's history that, if the latter is ever to be written at all in its completeness, giving the truth and *nothing* but the truth, there seems to be no help for it. If Archæology counts still upon discoveries and reports upon hieratic writings that will be free from the hateful subject, then HISTORY will never be written, we fear.

One sympathises profoundly with, and can well imagine, the embarrassing position of the various savants and "F. R. S.'s" of

Academicians and Orientalists. Forced to decipher, translate and interpret old mouldy papyri, inscriptions on steles and Babylonian *rhombs*, they find themselves at every moment face to face with MAGIC! Votive offerings, carvings, hieroglyphics, incantations—the whole paraphernalia of that hateful "superstition"—stare them in the eyes, demand their attention, fill them with the most disagreeable perplexity. Only think what must be their feelings in the following case in hand. An evidently precious papyrus is exhumed. It is the *post-mortem* passport furnished to the osirified soul* of a just-translated Prince or even Pharaoh, written in red and black characters by a learned and famous scribe, say of the IVth Dynasty, under the supervision of an Egyptian Hierophant—a class considered in all the ages and held by posterity as the most learned of the learned, among the ancient sages and philosophers. The statements therein were written at the solemn hours of the death and burial of a King-Hierophant, of a Pharaoh and ruler. The purpose of the paper is the introduction of the "soul" to the awful region of Amenti, before its judges, there where a lie is said to outweigh every other crime. The Orientalist carries away the papyrus and devotes to its interpretation days, perhaps weeks, of labour, only to find in it the following statement: "In the XIIIth year and the second month of *Schomoo*, in the 28th day of the same, we, the first High-priest of Ammon, the king of the gods, Penotman, the son of the delegate (or substitute)[1] for the High-priest Pion-kimoan, and the scribe of the temple of Sossersoo-khons and of the Necropolis Bootegamonmoo, began to dress the late Prince Oozirmari Pionokha, etc., etc., preparing him for eternity. When ready, *the mummy was pleased to arise and thank his servants, as also to accept a cover worked for him by the hand of the "lady singer," Nefrelit Nimutha, gone into eternity the year so and so*—"some hundred years before!" The whole in hieroglyphics.

This may be a mistaken reading. There are dozens of papyri, though, well authenticated and recording more curious readings and narratives than that corroborated in this, by Sanchoniaton and Manetho, by Herodotus and Plato, Syncellus and dozens of other writers and philosophers, who mention the subject. Those papyri note down very often, as seriously as any historical fact needing no special corroboration, whole dynasties of Kings'-*manes*, viz., of *phantoms and ghosts*. The same is found in the histories of other nations.

All claim for their first and earliest dynasties[2] of rulers and kings, what the Greeks called *Manes* and the Egyptians *Ourvagan*,

* The reader need not be told that every soul newly-born into its cycle of 8000 years after the death of the body it animated, became, in Egypt, an "Osiris," was *osirified*, viz., the personality became reduced to its higher principles, a *spirit*.

[1] "Substitute" was the name given to the father of the "Son" adopted by the High-priest Hierophant; a class of these remaining unmarried, and adopting "Sons" for purposes of transmission of power and succession.

[2] The Secret Doctrine teaches that those dynasties were composed of divine beings, "the ethereal images of human creatures," in reality, "gods," in their luminous astral bodies; the *Sishta* of preceding manvantaras.

"gods," etc. Rossellius has tried to interpret the puzzling statement, but in vain. "The word manes meaning *urvagan,*" he says, "and that term in its literal sense signifying *exterior image,* we may suppose, if it were possible to bring down that dynasty within some historical period—that the word referred *to some form of theocratic government, represented by the images of the gods* and *priests*"!![1]

A dynasty of, to all appearance, *living,* at all events acting and ruling, kings turning out to have been simply mannikins and images, would require, to be accepted, a far wider stretch of modern credulity than even "kings' phantoms."

Were these Hierophants and Scribes, Pharaohs and King-Initiates all fools or frauds, confederates and liars, to have either believed themselves or tried to make other people believe in such cock-and-bull stories, if there were no truth at the foundation? And that for a long series of millenniums, from the first to the last Dynasty?

Of the *divine* Dynasty of *Manes,* the text of the "Secret Doctrine" will treat more fully; but a few such feats may be recorded from genuine papyri and the discoveries of archæology. The Orientalists have found a plank of salvation: though forced to publish the contents of some famous papyri, they now call them *Romances* of the days of Pharaoh so-and-so. The device is ingenious, if not absolutely honest. The literary Sadducees may fairly rejoice.

One of such is the so-called "Lepsius Papyrus" of the Berlin Museum, now purchased by the latter from the heirs of Richard Lepsius. It is written in hieratic characters in the archaic Egyptian (old Coptic) tongue, and is considered one of the most important archæological discoveries of our age, inasmuch as it furnishes dates for comparison, and rectifies several mistakes in the order of dynastical successions. Unfortunately *its most important fragments* are *missing.* The learned Egyptologists who had the greatest difficulty in deciphering it have concluded that it was "an historical romance of the XVIth century B. C.,[2] dating back to events that took place during the reign of Pharaoh Cheops, the supposed builder of the pyramid of that name, who flourished in the XXVIth (?) century before our era." It shows Egyptian life and the state of society at the Court of that great Pharaoh, nearly 900 years before the little unpleasantness between Joseph and Mrs. Potiphar.

The first scene opens with King Cheops on his throne, surrounded by his sons, whom he commands to entertain him with

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[1] *Rossellius* (vol. i, "Storia degli Monumenti dell Egitto," (p. 8). He adds that Manetho and the old Chronicles agree in translating the word *manes* by νεκυες. In the Chronicles of Eusebius Pamphilius, discovered at Milan and annotated by Cardinal Mai, the word νέκυες is also translated *urvagan*, "the exterior shadow" or "ethereal image of men;" in short, the *astral body*.

[2] *Supposititiously*—during the XVIIIth Dynasty of kings, agreeably to Manetho's Synchronistic Tables, disfigured out of recognition by the able Eusebius, the too clever Bishop of Cæsarea.

narratives about hoar antiquity and the miraculous powers exercised by the celebrated sages and magicians at the Court of his predecessor. Prince Chefren then tells his audience how a *magus* during the epoch of Pharaoh Nebkha fabricated a crocodile out of wax and endowed him with life and *obedience*. Having been placed by a husband in the room of his faithless spouse, the crocodile snapped at both the wife and her lover, and seizing them carried them both into the sea. Another prince told a story of his grandfather, the parent of Cheops, Pharaoh SENEFRU. Feeling seedy, he commanded a magician into his presence, who advised him as a remedy the spectacle of twenty beautiful maidens of the Court sporting in a boat on the lake near by. The maidens obeyed and the heart of the old despot was "refreshed." But suddenly one of the ladies screamed and began to weep aloud. She had dropped into the water, 120 feet deep in that spot, a rich necklace. Then a magician pronounced a formula, called the genii of the air and water to his help, and plunging his hand into the waves brought back with it the necklace. The Pharaoh was greatly struck with the feat. He looked no more at the twenty beauties, "divested of their clothes, covered with nets, and with twenty oars made of ebony and gold;" but commanded that sacrifices should be made to the *manes* of those two magicians when they died. To this Prince *Gardadathu* remarked that the highest among such magicians *never die*, and that one of them lived to that day, more than a centenaria, at the town of Deyd-Snefroo; that his name was Deddy; and that he had the miraculous power of reuniting cut-off heads to their bodies and recalling the whole to life, as also full authority and sway over the lions of the desert. He, Deddy, knew likewise where to procure the needed expensive materials for the temple of the God Thoth (the *wisdom* deity), which edifice Pharaoh Cheops was anxious to raise near his great pyramid. Upon hearing this, the mighty king Cheops expressed desire to see the old sage at his Court! Thereupon the Prince Gardadathu started on his journey, and brought back with him the great magician.

After long greetings and mutual compliments and obeisance, according to the papyrus, a long conversation ensued between the Pharaoh and the sage, which goes on briefly thus:—

"I am told, oh sage, that thou art able to reunite heads severed from their bodies to the latter."

"I can do so, great King,"—answered Deddy.

"Let a criminal be brought here, without delay," quoth the Pharaoh.

"Great King, my power does not extend to men. I can resurrect only animals,"—remarked the sage.

A goose was then brought, its head cut off and placed in the east corner of the hall, and its body at the western side. Deddy extended his arm in the two directions in turn and muttered a

magic formula. Forthwith the body of the bird arose and walked to the centre of the hall, and the head rolled up to meet it. Then the head jumped on the bleeding neck; the two were reunited; and the goose began to walk about, none the worse for the operation of beheading.

The same wonderful feat was repeated by Deddy upon canaries and a bull. After which the Pharaoh desired to be informed with regard to the projected temple of Thoth.

The sage-magician knew all about the old remains of the temple, hidden in a certain house at Heliopolis: but he had no right to reveal it to the king. The revelation had to come from the eldest of the three triplets of Rad-Dedtoo. "The latter is the wife of the priest of the Sun, at the city of Saheboo. She will conceive the triplet-sons from the sun-god, and these children will play an important part in the history of the land of Khemi (Egypt), inasmuch as they will be called to rule it. The eldest, before he becomes a Pharaoh, will be High-priest of the Sun at the city of Heliopolis.

"Upon hearing this, Pharaoh Cheops rent his clothes in grief: his dynasty would thus be overthrown by the son of the deity to whom he was actually raising a temple!"

Here the papyrus is torn; and a large portion of it being missing, posterity is denied the possibility of learning what Pharaoh Cheops undertook in this emergency.

The fragment that follows apprizes us of that which is evidently the chief subject of the archaic record—the birth of the three sons of the sun-god. As soon as Rad-Dedtoo felt the pangs of child-birth, the great sun-god called the goddesses Isis, Nephthys, Mesehentoo, and Hekhtoo, and sent them to help the priestess, saying: "She is in labour with my three sons who will, one day, be the rulers of this land. Help her, and they will raise temples for you, will make innumerable libations of wine and sacrifices." The goddesses did as they were asked, and three boys, each one yard long and *with very long arms*,* were born. Isis gave them their names and Nephthys blessed them, while the two other goddesses confirmed on them their glorious future. The three young men became eventually kings of the Vth Dynasty, their names being Ouserkath, Sagoorey and Kakäy. After the goddesses had returned to their celestial mansions some great miracles occurred. The corn given the mother-goddesses returned of itself into the corn-bin in an out-house of the High-priest, and the servants reported that voices of invisibles were singing in it the hymns sung at the birth of hereditary princes, and the sounds of music, and dances belonging to that rite were distinctly heard. This phenomenon endangered, later on, the lives of the future kings—the triplets.

* Long arms in Egypt meant as now in India, a sign of mahatmaship, or adeptship.

A female slave having been punished once by the High priestess, the former ran away from the house, and spoke thus to the assembled crowds: "How dare she punish me, that woman who gave birth to three kings? I will go and notify it to Pharaoh Cheops, our lord."

At this interesting place, the papyrus is again torn; and the reader left once more in ignorance of what resulted from the denunciation, and how the three boy-pretenders avoided the persecution of the paramount ruler.[1]

Another magical feat is given by Mariette Bey. (*Mon. Dir.* pl. 9, Persian epoch) from a tablet in the Bulak Museum, concerning the Ethiopian kingdom founded by the descendants of the High-priests of Ammon, wherein flourished absolute theocracy. It was the god himself, it appears, who selected the kings at his fancy, and "the *stele* 114 which is an official statement about the election of Aspalout, shows how such events took place." (Gebel-Barkal.) The army gathered near the Holy Mountain at Napata, choosing six officers who had to join other delegates of state, proposed to proceed to the election of a king.

"Come," reads the inscribed legend, "come, let us choose a master who would be like an irresistible young bull." And the army began lamenting, saying—"Our master is with us, and we know him not!" And others remarked, "Aye, but we can know him, though till now no one save Râ (the god) does so: may the great God protect him from harm wherever he be". . . Forthwith the whole army cried out—"But there is that god Ammon-Râ, in the Holy Mountain, and he is the god of Ethiopia! Let us to him; do not speak in ignorance of him, for the word spoken in ignorance of him is not good. Let him choose, that god, who is the god of the kingdom of Ethiopia, since the days of Râ. . . . He will guide us, as the Ethiopian kings are all his handiwork, and he gives the kingdom to the son whom he loves." "This is what the entire army saith: 'It is an excellent speech, in truth . . . a million of times.'"

Then the narrative shows the delegates duly purified, proceeding to the temple and prostrating themselves before the huge statue

[1] This is the more to be regretted—says the translator of the papyrus—that "legendary details, notwithstanding the contents of the Lepsius papyrus are evidently based upon the most ancient traditions; and as a matter of fact emanate from eye-witnesses and first-hand evidence." The data in the papyrus are absolutely coincident with facts known, and agree with the discoveries made by Egyptology and the undeniable information obtained concerning the history and far away events of that "land of mystery and riddle," as Hegel called it. Therefore we have no cause whatever to doubt the authenticity of the general narrative contained in our papyrus. It reveals to us, likewise, entirely new historical facts. Thus, we learn, first of all, that (Kefren) or Chephren was the son of Cheops; that the Vth Dynasty originated in the town of Saheboo; that its first three Pharaohs were three brothers—and that the elder of the triplets had been a solar High-priest at Heliopolis before ascending to the throne. Meagre as the details appear, they become quite important in the history of events removed from us by more than forty centuries. Finally, the Lepsius papyrus is an extremely ancient document, written in the old Egyptian tongue, while the events narrated therein may, for their *originality* (magic?), be placed on a par with the best Egyptian narratives translated and published by the famous Egyptologist and Archæologist, Mr. Maspero, in his work called "Contes de l'ancienne Egypte."

of Ammon-Râ, while framing their request. "The Ethiopic priests are mighty ones. They know how to fabricate miraculous images and statues, capable of motion and speech, to serve as vehicles for the gods; it is an art they hold from their Egyptian ancestors."

All the members of the Royal family pass in procession before the statue of Ammon-Râ—still it moveth not. But as soon as Aspalout approaches it, the huge statue seizes him with both arms, and loudly exclaims—"This is your king! This is your Master who will make you live!": and the army chiefs greet the new Pharaoh. He enters into the sanctuary and is crowned by the god, personally, and with his own hands; then joins his army. The festival ends with the distribution of bread and beer." (Gebel-Barkal.)

There is a number of papyri and old inscriptions proving beyond the slightest doubt that for thousands of years High-priests, magicians and Pharaohs *believed*—as well as the masses—in magic, besides practising it; the latter being liable to be referred to clever jugglery. The statues *had* to be *fabricated*; for, unless they were made of certain elements and stones, and were prepared under certain constellations, in accordance with the conditions prescribed by magic art, the *divine* (or *infernal*, if some will so have it) powers, or FORCES, that were expected to animate such statues and images, could not be made to act therein. A galvanic-battery has to be prepared of specific metals and materials, not made at random, if one would have it produce *its* magical effects. A photograph has to be obtained under specific conditions of darkness and certain chemicals, before it can result in a given purpose.

Some twenty years ago, archæology was enriched with a very curious Egyptian document giving the views of that ancient religion upon the subject of ghosts (*manes*) and magic in general. It is called the "Harris papyrus on Magic" (Papyrus Magique). It is extremely curious in its bearing upon the esoteric teachings of Occult Theosophy, and is very suggestive. It is left for our next article—on MAGIC.

H. P. BLAVATSKY.

OSTENDE, *July*, 1886.

THE LIFE PRINCIPLE*

A few years back a very interesting controversy raged between several scientists of reputation. Some of these held that spontaneous generation was a fact in nature, whilst others proved the contrary; to the effect that, as far as experiments went, there was found to be biogenesis, or generation of life from previously existing life, and never the production of any form of life from non-living matter.

* This article was first printed by H. P. Blavatsky in *Lucifer* for March, 1888.

An erroneous assumption was made in the first instance that heat, equal to the boiling point of water, destroyed all life organisms; but by taking hermetically sealed vessels containing infusions, and subjecting them to such or a greater degree of heat, it was shown that living organisms did appear even after the application of so much heat. By more careful experiments, the following fact was brought to light, that spores of Bacteria, and other animalculae, which generally float in the air, can, when dry, withstand a greater degree of heat, and that when the experiments are made in optically pure air, no life ever appears, and the infusions never putrefy.

Along with the fact of biogenesis, we must note, however, Mr. Huxley's caution, when he says, "that with organic chemistry, molecular physics, and physiology yet in their infancy, and every day making prodigious strides, it would be the height of presumption for any man to say that the conditions under which matter assumes the qualities called vital, may not some day be artificially brought together"; and, again, "that as a matter not of proof, but of probability, if it were given me to look beyond the abyss of geologically recorded time, to the still more remote period, when the earth was passing through chemical and physical conditions which it can never see again, I should expect to be a witness of the evolution of living protoplasms from non-living matter."

Tracing inorganic matter upwards to the form which approaches most nearly to vital organisms, we come to those complex substances called "colloids," which are something like the white of an egg, and form the last stage of the ascending line from inorganic matter to organic life.

Tracing life downwards we ultimately reach "protoplasm," called by Huxley "the physical basis of life," a colourless, jelly-like substance, absolutely homogeneous without parts or structure. Protoplasm is evidently the nearest approach of life to matter; and if life ever originated from atomic and molecular combinations, it was in this form.

Protoplasm in its substance is a nitrogeneous carbon compound, differing only from other similar compounds of the albuminous family of colloid by the extremely complex composition of its atoms. Its peculiar qualities, including life, are not the result of any new and peculiar atom added to the known chemical compounds of the same family, but of the manner of grouping and motions of these elements.[1] Life in its essence is manifested by the faculties of nutrition, sensation, movement and reproduction, and every speck of protoplasm developes organisms which possess these faculties. The question has been asked whether this primitive speck of protoplasm can be artificially manufactured by chem-

[1] Vide Mr. Samuel Laing's new book "A Modern Zoroastrian." The whole of the work is well worth study, as it is as interesting as it is scientific. Several quotations have been made in this article from that excellent volume.—N. D. K.

Notwithstanding its excellency, it is a *very* materialistic work.—[Ed. *Lucifer.*]

ical processes. Science has answered in the negative, as it knows as yet of no process by which any combination of inorganic matter could be vivified.

The law of evolution has now been satisfactorily proved to pervade the whole of the Universe, but there are several missing links, and, doubtless, the discoveries of modern science will in course of time bring many new facts to light on these obscure points which at present defy all search. Far more important than the question of the origin of species is the great problem of the development of life from what is looked upon as the inanimate mineral kingdom.

Every discovery of science, however limited it may be, affords food for thought, and enables us to understand how far we are to believe on the ground of observation and experiment, and how far we theorize in the right direction.

Science has not been able to prove the fact of "spontaneous generation" by experiment, but the best of scientists think it safe to believe that there must have been spontaneous generation[1] at one time. Thus far, scientific thought is in accord with esoteric teachings.

Occult philosophy has it, that motion, cosmic matter, duration, space, are everywhere. Motion is the imperishable life, and is conscious or unconscious, as the case may be. It exists as much during the active period of the Universe, as during Pralaya, or dissolution, when the unconscious life still maintains the matter[2] it animates in sleepless and unceasing motion.

"Life is ever present in the atom or matter, whether organic or inorganic—a difference that occultists do not accept. When the life energy is active in the atom, that atom is organic; when dormant or latent, the atom is inorganic. The *Jiva*, or life principle, which animates man, beast, plant, and even a mineral, is a form of force indestructible since this force is the one life, or *anima mundi*, the universal living soul, and since the various modes in which objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, &c., are all the different forms or states in which this force manifests itself. Were it to become for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property, and disintegrate as suddenly, though the force would still remain in each of its particles, but in a dormant state.* When the life force is disconnected with one set of atoms it becomes immediately attracted by others; but in doing so, it does not abandon entirely the first set, but only transfers its *vis viva*, or living power— the energy of motion—to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent."

More than any other, the life principle in man is one with which we are most familiar, and yet are so hopelessly ignorant

[1] Esoteric Science, holding that nothing in nature is inorganic, but that every atom is a "life," does not agree with "Modern Science" as to the meaning attached to "Spontaneous Generation." We may deal with this later.—[ED. *Lucifer.*]

[2] Esoteric Science does not admit of the "existence" of "matter," as such, in Pralaya. In its noumenal state, dissolved in the "Great Breath," or its "laya" condition, it can exist only *potentially*. Occult philosophy, on the contrary, teaches that, during Pralaya, "Naught is. All is ceaseless eternal Breath."—[ED. *Lucifer.*]

* "Five Years of Theosophy," page 534, Original Edition; p. 340, New Edition.

as to its nature. Matter and force are ever found allied. Matter without force, and force without matter, are inconceivable. In the mineral kingdom the universal life energy is one and unindividualized; it begins imperceptibly to differentiate in the vegetable kingdom, and from the lower animals to the higher animals, and man, the differentiation increases at every step in complex progression.

When once the life-principle has commenced to differentiate, and has bcome sufficiently individualized, does it keep to organisms of the same kind, or does it after the death of one organism go and vivify an organism of another kind? For instance, after the death of a man, does the Kinetic energy which kept him alive up to a certain time go after death and attach itself to a protoplasmic speck of the human kind, or does it go and vivify some animal or vegetable germ?[1]

After the death of a man, the energy of motion which vitalized his frame is said to be partly left in the particles of the dead body in a dormant state, while the main energy goes and unites itself with another set of atoms. Here a distinction is drawn between the dormant life left in the particles of the dead body and the remaining Kinetic energy, which passes off elsewhere to vivify another set of atoms. Is not the energy that becomes dormant[2] life in the particles of the dead body a lower form of energy than the Kinetic energy, which passes off elsewhere; and although during the life of a man they appear mixed up together, are they not two distinct forms of energy, united only for the time being?

A student of occultism writes as follows:[3]

"Jiva, or the life-principle, is subtle super-sensuous matter, permeating the entire physical structure of the living being, and when it is separated from such structure life is said to be extinct. A particular set of conditions is necessary for its connection with an animal structure, and when those con-

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[1] As far as the writer knows, Occultism does not teach that the LIFE-PRINCIPLE—which is *per se* immutable, eternal, and as indestructible as the one *causeless cause,* for it is THAT in one of its aspects—can ever differentiate individually. The expression in *Five Years Theosophy* must be misleading, if it led to such an inference. It is only each body—whether man, beast, plant, insect, bird, or mineral—which, in assimilating more or less the life principle, *differentiates it in its* own special atoms, and adapts it to this or another combination of particles, which combinaton determines the differentiation. The monad partaking in its universal aspect of the Parabrahmic nature, unites with its *monas* on the plane of differentiation to constitute an individual. This individual, being in its essence inseparable from Parabrahm, also partakes of the Life-Principle in its Parabrahmic or Universal Aspect. Therefore, at the death of a man or an animal, the manifestation of life or the evidences of Kinetic energy are only withdrawn to one of those subjective planes of existence which are not ordinarily objective to us. The amount of Kinetic energy to be expended during life by one particular set of physiological cells is allotted by Karma—another aspect of the Universal Principle—consequently when this is expended the conscious activity of man or animal is no longer manifested on the plane of those cells, and the chemical forces which they represent are disengaged and left free to act in the physical plane of *their* manifestation. *Jiva*—in its universal aspect—has, like *Prakriti,* its seven forms, or what we have agreed to call "principles." Its action begins on the plane of the Universal Mind (*Mahat*) and ends in the grossest of the *Tanmatric* five planes— the last one, which is ours. Thus though we may, repeating after *Sankhya* philosophy, speak of the *seven prakritis* (or "productive productions") or after the phraseology of the Occultists of the seven *jivas*—yet, *both Prakriti and Jiva are indivisible abstractions,* to be divided only out of condescension for the weakness of our human intellect. Therefore, also, whether we divide it into four, five or seven principles matters in reality very little.—[ED. *Lucifer.*]

[2] A dormant energy is *no* energy.

[3] "Five Years of Theosophy," page 512, Original Edition; p. 325, New Edition.

ditions are disturbed it is attracted by other bodies presenting suitable conditions."

Every atom has contained within it its own life, or force, and the various atoms which make up the physical frame always carry with them their own life wherever they travel. The human or animal life-principle, however, which vitalizes the whole being, appears to be a progressed, differentiated, and individualized energy of motion, which seems to travel from organism to organism at each successive death. Is it really, as quoted above, "subtle super-sensuous matter," which is something distinct from the atoms that form the physical body? (1)

If so, it becomes a sort of a monad, and would be something akin to the higher human soul which transmigrates from body to body.

Another and more important question is:—Is the life-principle, or Jiva, something different from the higher or spiritual soul? Some Hindoo Philosophers hold that these two principles are not distinct, but one and the same. (2)

To make the question plainer, it may be enquired whether occultism knows of cases in which human beings have been known to live quite separated from their spiritual soul? (3)

A correct comprehension of the nature, qualities, and mode of action of the principle, called "Jiva," is very essential for a proper understanding of the very first principles of Esoteric Science, and it is with a view to elicit further information from those who have kindly promised to give help to the Editors of *Lucifer* on deep questions of the science, that this feeble attempt has been made to formulate a few questions which have been puzzling almost every student of Theosophy.

Ahmedabad. N. D. K.

EDITORS' NOTE.

(1) Modern Science, tracing all vital phenomena to the molecular forces of the original protoplasm, disbelieves in a *Vital Principle,* and in its materialistic negation laughs, of course, at the idea. Ancient Science, or Occultism, disregarding the laugh of ignorance, asserts it as a fact. THE ONE LIFE—is deity itself, immutable, omnipresent, eternal. It is "subtle, super-sensuous matter" on this lower plane of ours, whether we call it one thing or the other; whether we trace it to the "Sun-force"—a theory by B. W. Richardson, F.R.S.—or call it this, that, or the other. The learned Dr. Richardson—an eminent authority—goes further than words, for he speaks of the life-principle as of "a form of MATTER" (!!) Says the great man of science: "I speak only of a veritable material agent, refined, but actual and substantial; an agent having quality of weight and of volume; an agent susceptible of chemical combination, and thereby of change of physical

state and condition; an agent passive in its action, moved always, *i. e.*, by influences apart from itself, obeying other influences; an agent possessing no initiative power, no *vis* or *energia naturæ,* but still playing a most important, if not a primary part in the production of the phenomena resulting from the action of the *energia* upon visible matter" (p. 379). As one sees, the Doctor plays at blind man's buff with occultism, and describes admirably the passive, "life elementals" used—say—by great sorcerers to animate their *homunculi.* Still the F.R.S. describes one of the countless aspects of our "subtle, super-sensuous-matter-life-principle."

(2) And the Hindu philosophers are right. It is here that we have real need of the divisions of everything—Prakriti, Jiva, etc.—into principles to enable us to explain the action of *Jiva* on our low planes without degrading it. Thence, while the Vedantin philosopher may be content with four principles in his universal Kosmogony, we occultists need at least *seven* to enable ourselves to understand the difference of the Protean nature of the life-principle once it acts on the five lower spheres or planes.

Our readers, enamoured with Modern Science, at the same time as with the occult doctrines—have to choose between the two views of the nature of the Life Principle, which are the most accepted now, and—the third view—that of the occult doctrines. The three may be described as follows:—

I. That of the scientific "molecularists" who assert that life is the resultant *of the interplay of ordinary molecular forces.*

II. That which regards "living organisms" as animated by an independent "vital principle," and declares "inorganic" matter to be lacking this.

III. The Occultist or Esoteric standpoint, which looks upon the distinction between organic and inorganic matter as fallacious and non-existent in nature. For it says that matter in all its phases being merely a vehicle for the manifestation *through it* of LIFE—the Parabrahmic Breath—in its physically pantheistic aspect (as Dr. Richardson would say, we suppose) it is a super-sensuous state of matter *itself* the vehicle of the ONE LIFE, the unconscious purposiveness of Parabrahm.

(3) It is just this. A human being *can* "live" quite separated from his Spiritual Soul—the 7th and 6th principles of the ONE LIFE or "Atma-Buddhi"; but no being—whether human or animal—can live separated from its *physical* Soul, *Nepesh* or the *Breath of Life* (in *genesis*). These *"seven souls"* or *lives* (that which we call Principles), are admirably described in the Egyptian *Ritual* and the oldest papyri. Chabas has unearthed curious papyri and Mr. Gerald Massey has collected priceless information upon this doctrine; and though his conclusions are not ours, we may yet in a future number quote the facts he gives, and thus show how the oldest philosophy known to Europe—the Egyptian—corroborates our esoteric teachings.

ANSWERS TO QUESTIONERS*

From G. M.

(1.) During sleep I have a feeling that I can fly by an intense act of will. I then do float in dream over the ground, my body seeming rigid. The force exhausts, then I have to descend. What is your explanation of this?

Answer.—It is part of the effort of your inner man to demonstrate to your outer self the existence and action of unrecognized and unfamiliar forces, which every man has in him the latent power to use. Dreamless slumber is better.

(2.) In Theosophical books I find occult or magical phenomena referred to. I am disposed to reject these and consider their publication of a very questionable character in light of matter for the improvement of intelligent seekers after truth. Still I do not deny them, and hold myself open for conviction in any direction.

Answer.—Why then bother yourself with the phenomena of your dream state? The dream of flying is as much a phenomenon as any other that Theosophical literature contains. The proper attitude for true theosophists is not to be ready or anxious to bring conviction as to any phenomena to inquirers. Hence we cannot enter into proofs. We know personally that phenomena of a most extraordinary character have taken place, and are still occurring; we also agree with you that the constant publication of accounts of phenomena is unwise. Still it must sometimes be done, as some minds have to advance through the aid of these things.

We also know that the Masters who are behind the Theosophical Society have, in writing, condemned the thirst for phenomena made so often degrading, and stated that the Society ought to progress through its moral worth. One phenomenon can be seen by but a limited number of people, some of whom even will always doubt, and each one hearing of it afterwards will want a repetition for himself. Further than that, it would be certain to bring on a thirst for mere sight-seeing, resulting in a total forgetfulness of spirit. But, on the other hand, there are laws that cannot be guessed at without phenomena. And in each human being is a complete universe in which daily occur phenomena that should be studied. This is the proper realm for each student to investigate, for therein—and nowhere else—is placed the gate through which each one must advance.

ZADOK.

* This article was first printed by William Q. Judge in *The Path* for April, 1888.

ON THE LOOKOUT

Century for October contains in a headliner story, "The Coming of the Terror," matter that should give all students of the occult abundant impetus to thought. The story is none too well told; it is its subject matter that makes the interest. It purports to chronicle ghostly and unexplicable death by violence to hundreds of people, creating a paralysis of terror in countrysides in England till the cause is spelled out to be a sudden frenzy of insects, birds and beasts, exciting them to raging rebellion against man. Two theories are presented to account for this sudden outburst of Teutonism in the subject animal kingdom. One is that hate is as contagious as any physical epidemic and that the madness of hate when it reaches a certain intensity among great masses of humans communicates itself to the lower kingdoms. The other suggestion is that the inferior kingdoms are for the most part the docile subjects of man, or timid before him, because of an instinctual recognition of the higher spiritual status of men; and, since man has succeeded in great part in convincing himself that he is nothing more than a rationalized animal, the subject beings have lost their reverence and are ripe for a Servile War against their rulers.

To those who respect the hints in the *Secret Doctrine* of the episodes of former Rounds and Races, and couple with them the doctrine of the continuity of consciousness and the rigid justice of Karma, the story in the *Century* is something more than imaginative fiction. Adding the *memory* of the Astral Light, its power of reflecting the images into incarnated beings of deeds long gone from earthly memory—and why should not the "muddy torrents of *Kama Loka*," the unexpiated evil deeds of the past, overwhelm the collective consciousness of the brute creation, as it is well-nigh overwhelming the moral balance of their older brother, man? Some phrases of the story are worth preserving for their *mantramic* quality: "You can't believe what you don't see; rather, you can't see what you don't believe." "It is only by the inexplicable things that life can be explained. The only real path lies through the (so-called) blind alleys." "When I have to choose between the evidence of tradition and the evidence of a document, I always believe the evidence of tradition. Documents may be falsified and often are falsified; tradition is never falsified."

"The solution of the conflict between capital and labor awaits the recognition of the *Law of Equal Reaction* by both stockholders and employes. This law is that *every act of ours reacts to our advantage or disadvantage according to whether it helps or harms all parties affected.*"

This quotation, if you please, is not from one of the Masters, nor yet from H. P. Blavatsky nor Wm. Q. Judge. It is the text paragraph, italics and all, from a confidential Bulletin sent by Roger W. Babson to all subscribers to "Babson's Service." These subscribers include nearly every large industrial, manufacturing, public service and banking concern in the country, not to speak of thousands of individual capitalists and investors in the United States and England. Mr. Babson is everywhere recognized as the most able student of practical economics living. Who can measure the effect of this statement and others like it, constantly urged as the fundamental basis of all true business prosperity? "Whoever," said H. P. B., "teaches Theosophy, preaches the gospel of goodwill; and conversely, whoever preaches the gospel of goodwill, teaches Theosophy." Mr. Babson, driven by the force of what he has seen and experienced in the field of modern business, and guided by the power of a reflective intelligence, is preaching the practice of Theosophy in the problems of business life—and he has the largest and most attentive audience of any single writer living. We know of no better working statement of the application of the Law of *Karma* to the most threatening of present-day problems than Mr. Babson has here formulated. And in all our

multitudinous observation of the efforts of the leaders of the day, we know of nothing so encouraging to the student of the great philosophy imparted by H. P. B., as this clear recognition and bold advocacy of the second fundamental proposition of Theosophy by an able and accredited business thinker. In the Preface to *Isis* H. P. B. said, "We labor for the brighter morrow," and while men like Mr. Babson are still rare in the world, the fact that they are to be found at all is at least a presage of the dawn of that "brighter morrow." "A few drops of water are not the monsoon—but they presage it."

The Council of Nicea and the Council of Constantinople are the actual sources of modern Christianity, for the "authenticity" of the Gospels of Christendom has no other basis than the dicta of these Councils. Since the sixth century the sects of the Christian religion have depended upon authority, and not upon inspiration. It is therefore, to the thoughtful observer, of a significance that cannot be measured, that the Convocation of the Bishops of the Church of England has recently, by a large majority, reached the decision to expunge from the Psalter those passages which invoke a ruthless divine vengeance and which are filled with imprecations. The Psalter is that portion of the Psalms which is embodied for Church purposes in the Book of Common Prayer. The use and acceptation of the portions of the Scriptures therein contained have been obligatory on the part of priest and laity since the time of Henry VIII. The Book of Psalms is a portion of the Bible, and as such is perhaps the most quoted portion of the Old Testament. While the selections in the Book of Common Prayer are not in the words of the so-called "authorized" or James' version, but are taken from the earlier translation of Cranmer, they are translations of the same texts and embody essentially the same meaning and spirit as the revised versions. The changes were approved by both Houses of Convocation with no important opposition, and involve the elimination of the whole of the 58th Psalm and of certain verses from nine others. To our mind this step marks the beginning of the end of Christianity as an exclusive religion and of the Bible as a book of exclusive revelation, for this action proceeds from within one of the largest, most influential and most austere of the Christian bodies themselves, and not from without. The London *Telegraph* considers that it connotes an important change in the evolution of religion and says,

> "A momentous change is made when one of the great Churches of Christendom resolves to declare to the world, by an alteration in services sanctioned with the use and authority of centuries, that it is not for Christianity to preach the joy of vengeance, or to pray that men may go down into the pit of destruction and find none to pity them.
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> It is only in the life-time of men not yet old that the Churches have learned to resign the claim to invoke the thunders of Divine vengeance on all who cannot share their faith."

The churches have not yet learned to resign their claims either to Divine vengeance in their behalf, or Divine authority for their mission; would that they had! But if they are learning to be ashamed of their God and His imprecations, and to disown them, other learning is possible and probable.

The *Telegraph* goes on to say that "there have, indeed, all down the ages, been divines of many a creed who chose to preach and live by love, not fear, but they have spoken for themselves, and often under the stigma of heresy and excommunication," but neither the *Telegraph* nor these divines realize the logical irreconcilability of their creed and their actions. The creeds of Christendom are based on fear and authority. If love and devotion are taken as the criterion of life, then the creeds are false. "Ye cannot serve God and mammon." If the gospel of love and devotion is to triumph, Christianity as exemplified in Christendom must go, and is, in fact, trembling

to its fall before our eyes. One momentous evidence we have just commented on. Another can be seen in the Rev. Geoffrey Gordon's book, *Papers from Picardy*. This divine finds that "the soldier's belief in God is often expressed in language which, intellectually, is fatalistic. .. . . Even for the trained intellect, this line between fatalism and a trustful belief in an all-protecting Providence is not easy to draw. . . . For myself, I have no great admiration for this emergency religion of the trenches. It is based on fear, and fear is a shifting foundation. I cannot believe that a religion in which fear plays a large part can be very acceptable to God." In all of which the Rev. Geoffrey is confounding his own creed and not that of the soldiers only. If his statements are true as regards fatalism, how much more true are they as regards the sects of Christendom? Would he deny that in them, also, "fear plays a large part," a very large part indeed? To be consistent he should have "no great admiration for the emergency religion" of the sects, his own included. Another observer, Charles Bird of Clark University, writing in *The American Journal of Psychology*, draws the same conclusions as Rev. Gordon, though from another basis. He says,

> "The soldier's personal relation to a higher power has undergone a tremendous change. Not all, but the majority of the men become fatalists. . . . Their whole experience seems to negate the ideas they have of God and goodness. . . . Although they continually display many virtues such as unselfishness, sacrifice of personal safety, and kindness, these are never connected with Christianity."

Fatalism, with its inherent defects due to foreshortened perception, is nevertheless far nearer the truth than any sectarian Christian ideas, for it is a perception, however limited, of the workings of *Karma*. It is the difference between falsehood and error; the one has to be destroyed; the other needs only further enlightenment, and that the teachings of Theosophy can supply.

Under the title heading "Reincarnation" the following item appeared in the "Lancer's" column in the Los Angeles *Times* of October 28th. It is in part so good, and in part so fantastical, that we reprint it here for the readers of THEOSOPHY:

> Another correspondent asks me to settle the question of reincarnation for him. Do I believe in it? For his part he doesn't—quite.
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> Oh, yes. I do. As surely as I believe in anything. Who of us as children has not been haunted by queer memories? I am certain I have been here before, and certain I shall come again. It is such a logical process of development. Most of the imperfect lives we live here below could not surely fit us for residences in Heaven, no matter how fanatical our goodness. Besides, there is something utterly appalling about new souls being created by the million every day for thousands of years—we should be too utterly cheap to be worth saving. It is much more reasonable to suppose that we shall have a succession of experiences, nationalities, adventures and developments by which our soul will always profit in logical progress.
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> I think, too, that our next incarnation will usually be that of the thing we treated the most ill, or held in the most scorn. Thus a man that does not play fair with women will certainly be a very unfortunate woman in his next incarnation. The man who tortures animals will probably have an opportunity to feel what it is like himself—and so on. It is such a reasonable way of making the punishment fit the crime.
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> I know a lot of wives who are going to be henpecked husbands next time, and a lot of bullies who will be humiliated wives. A lot of drivers who will be horses, a lot of people who will be cats and dogs.

Of course no human being ever was an animal, nor will any human being ever become one in the future, whatever courses of life and conduct

he may follow. It is correct to say, for instance: that aspect of consciousness now operating through this human body once operated through lower forms; but "once a man always a man" is a true saying. The process of evolution does not operate backwards! Those humans who abuse animals will, however, undoubtedly receive their just deserts *through* the animal kingdom, as karmic adjustments—for Law and not sentiment rules the world.

The last half of the nineteenth century saw a host of book worms industriously boring their way through the theological rubbish heaps of the past and emerging with the theory that all religions are in their origin phallic. Such writers as Campbell, Inman, General Furlong, Hargrave Jennings and others could see nothing but the sexual, and mostly the perverted sexual, in the symbols and literature of the religions of India, of Egypt, of Greece, and of Judaism, as well as Christianity. They paralleled in their methods, in the use of the critical faculty, the accustomed routine of the scientists, who find the origin of man in the simian kingdom, and the "beginnings" of all life in protoplasmic cells "composed of almost pure albumen with a trace of lime." Most of these volumes are now respectfully arranged in undisturbed layers in the quiet coigns of libraries, where they sleep their last sleep in quite the same fashion as the "remains" of proud generations are superposed in the family vaults of "christian" cemeteries. Occasionally, for exigent or class or caste reasons the vaults are opened, either for additional incumbents, or for removals. Some such occasion as this, we presume to assume, inspired the publication of *Sex Worship and Symbolism of Primitive Races,* by "Sanger Brown, II., M. D.," by the press of Richard G. Badger, Boston. It is a thin (Oh, thrice appropriate adjective) treatise of 144 pages inclusive of Index and Bibliography, and is an attempt to study primitive religion "for the light it sheds upon mental disorders." Reasoning coherently, we fear it will not be long till some Sanger Brown, Third, arises in his puissance from the clinic and shows us that all sanity traces back to and is derived from some one or another of the various primitive forms of mania, particularly from religious and sex manias; that knowledge traces back to and is derived from ignorance; that light is a chémical by-product of darkness. Why not? Does not mind arise from the molecular action of the brain cells? Is not Spirit a gas produced by matter? Does not Life depend on form? And, finally, is this not a "mad world, my masters?" Q. E. D. Yet even Dr. Brown has his lucid intervals, as for instance on page 33, where his studies lead him to the statement that the primitive people "are quite without sex consciousness. Their motives are at once both simple and direct, and they are doubtless sincere. Much misunderstanding has arisen by judging such primitive people by the standards of our present day civilization. Sex worship . . . only became degraded during a decadent age." And again, p. 71, "The union of the sexes typifies the divine Sakti, or productive energy, in union with the procreative . . . power as seen throughout nature." P. 77-8: "the union of Persephone with Bacchus, the sun-god, . . . is an idea special to the mysteries and means the union of humanity with the god-head, the consummation aimed at in the mystic rites. Hence, in all probability the central teaching of the mysteries was Personal Immortality, analogue of the return of the bloom to plants in Spring." Very primitive, all this; very phallic; impure and suggestive as a child with her "primitive and phallic" love and care for her dolls. It does not occur to Dr. Brown that the individual pervert afflicted with "mental disorders" has become so through decadence and misuse of the procreative faculty, once considered sacred and divine; any more than it occurred to the Inmans. Furlongs and Jennings that the collective "mental disorders" miscalled religions have become decadent and perverted through the same cause; and that the cure consists in returning to the source from which the "primitive peoples" drew an undefiled religion and an absence of "sex consciousness."